



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

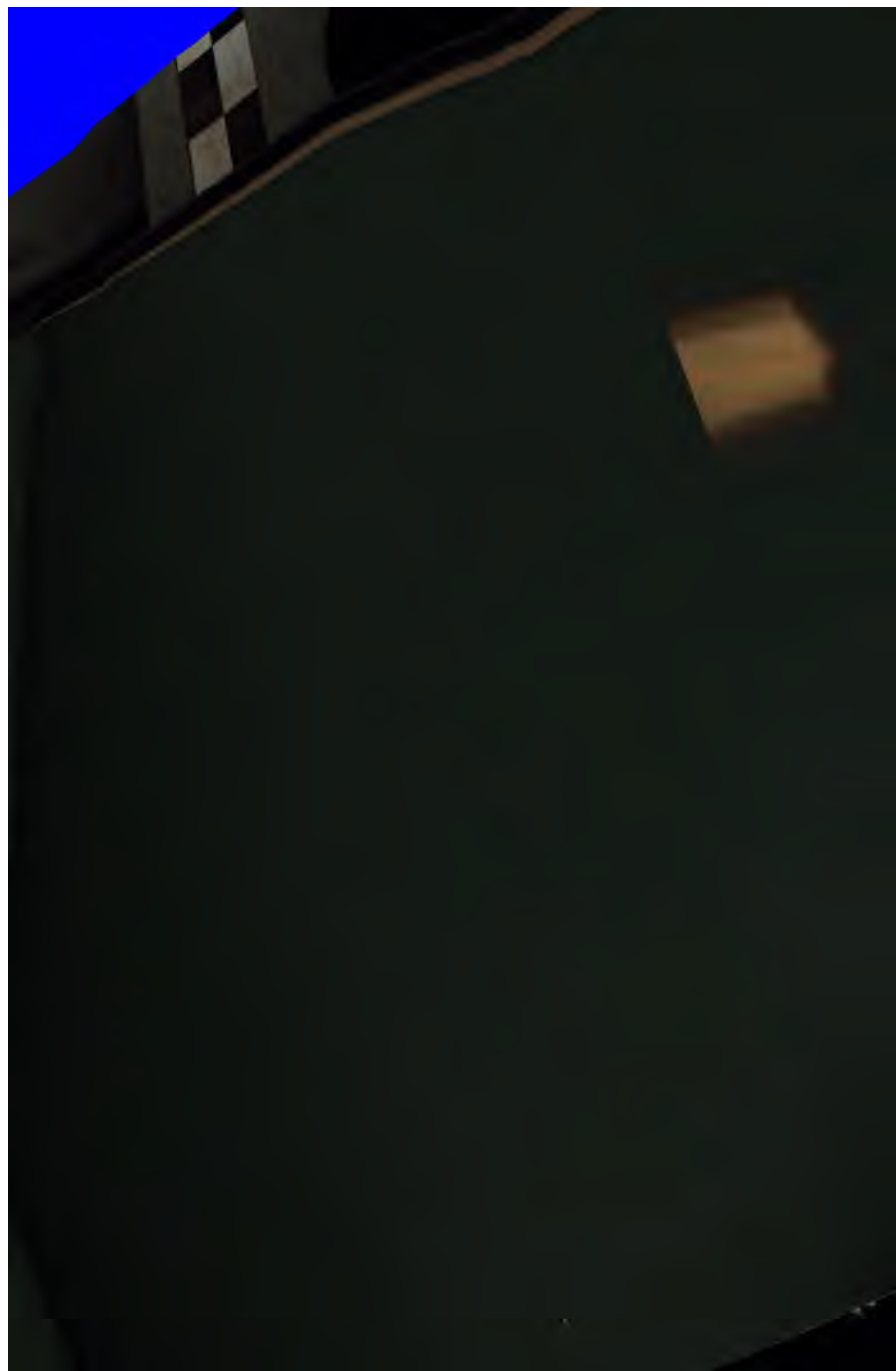
We also ask that you:

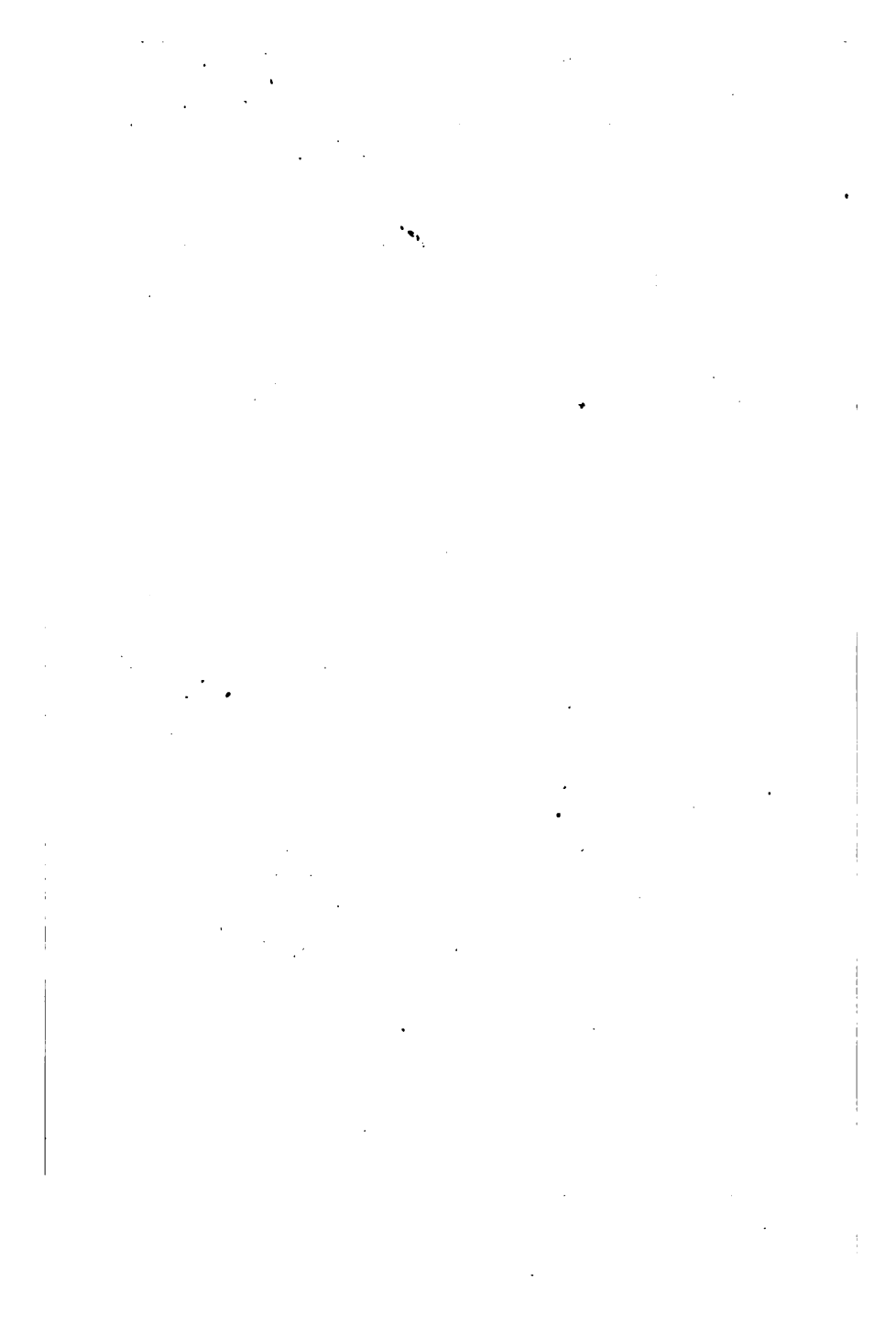
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







HINTS AND HELPS

FOR

TEACHERS AND PARENTS.

BY J. GREEN.

Fifty Thousand.



LONDON:

HAMILTON, ADAMS, & CO., PATERNOSTER ROW.

1870.

141. j. 145.



PREFACE.

IN the year 1855, while superintending a large school in London, the practice of lending Bibles came with great force to my mind as a serious hindrance to the scholar, to the school generally, and to all right home influence during the week; and on the first Sunday in 1856 three hundred and twelve new Bibles were distributed, the scholars paying two-thirds of the cost,—a friend, now gone to his rest, paying the difference; and never shall I forget the impression then made upon my mind of the desirableness of each scholar possessing his or her own Bible.

In 1862, my attention was further called to the subject by writing a paper entitled “Some Important Preliminaries to an Easy Study of the Bible.” (See Appendix No. 2.)

In the year 1866, in consequence of a Good Friday Conference Committee being disappointed of a paper, I was requested to read one on the following subject, “Ought Catechisms to be taught in our Sunday Schools?” (See Appendix No 3.)

Preparation for this demanded the closest inspection of Sunday Schools, in order to ascertain what was being taught, and with what results. This led to constant visitation, without notice to the schools (so as to see them in their usual working), and has been continued, Sabbath after Sabbath, in both town and country, in order thoroughly to learn what appeared to be the wants, difficulties, and discouragements under which some teachers labour, and the advantages,

facilities, excellencies, and successes which cheer and sustain others. More than 500 visits have been paid to schools, including all denominations; many conferences with teachers have been held; their complaints, difficulties, and discouragements elicited and discussed;—and these, together, have led to the conviction that a paper, or volume, comprising these discoveries, pointing out mistakes, and suggesting helps and improvements, was really needed, and would be both appreciated by teachers and helpful to them in their arduous work.

Experience has proved this conviction to be well grounded. Already a paper, containing portions of the system, has been read to officers and teachers of several schools, and, although in the crudest possible state, its suggestions have been approved and partly adopted, with pleasing and hopeful results, and many have expressed a desire to possess a copy, in order more thoroughly to understand them and more effectively to put them into practice.

To meet this desire and need, while conscious of abounding imperfections, with a humble hope that, through the hearty co-operation of parents and help of this system in the schools, the servants of God may be encouraged, the scholars in the schools cheered on in *real* learning, and the Divine Lord thereby honoured and glorified, beyond the possible visits of the writer, and even after his labours on earth shall have ended, in a much enlarged and more complete state, he now submits these “Hints and Helps” to the TEACHERS AND PARENTS OF ENGLAND.

INTRODUCTION.

THE SUNDAY SCHOOL is too often regarded as comprising only the few or many scholars who may be *in attendance*, say about one-third of those on the books in the morning, and two-thirds in the afternoon, according to present statistics. (See "Sunday School Union Report," 1868.) Two-thirds not being there in the morning, and a third always absent, makes a statistical average of only half of the scholars present on the Sabbath day.

Absentees are nevertheless part of the school, and instead of their absence exonerating us from the duty of teaching them, are we not rather bound to find some means of meeting their case, though it be beyond the limits of the schoolroom, the hour and a-half devoted to teaching, or the labours of the teachers altogether? Their *numbers* are very important, but the probable *disadvantages* of many of them constitute a special claim upon our attention and sympathy, and no difficulty should deter from the attempt to help both them and their parents. Hence, a COMPREHENSIVE SYSTEM OF TEACHING BY THE AID OF CATECHISMS is suggested and supplied, enabling Parents and others to co-operate at home during the week. Also, an outline of *School Routine and Régime* for both morning and afternoon, requiring scholars to take part in all school engagements, so as to render school no longer tedious and irksome, but, on the contrary, so interesting and enjoyable as to be desired by them, and thus to induce a better morning and general attendance.


Definite design also will be found prominent, to render more effective the whole of the class-teaching and school exercises, attainment in one department always being preparatory and conditional to the next above it, but especially that of fitting them for and inspiring in them early the hope of becoming teachers, thus supplying a healthy stimulus to all scholars.

The *necessity for the teaching of the Holy Spirit* in reading, hearing and searching the Scriptures, as well as His regenerating and sanctifying operations upon the mind and heart, having been too much overlooked, special attention is directed to this important subject.

Finally, *practical utility* is the design of this volume, as a manual of suggestion for permanent use in all departments of Sunday School work,—for the Superintendent in the desk; for the Teacher in the class, whether Infant, Bible, Intermediate, Senior, or Servants'; for the Parents at home; for Servants in their important spheres; for Old Scholars in all after-life; and possibly for the Minister in his pastoral duties, visits, and oversight of the Sunday School.

The arrangement of the work is as follows, viz. :—

The Necessity for the Sunday School—Signs of Inefficiency in its working, and some of the probable Causes which have led to it—then, from the matter and method of the Saviour's teaching, define what is the proper object of the Sunday School; suggest an Outline for the several ages, of what and how to teach; and, finally, call into exercise Agency adapted to these various necessities, not only on the Sabbath, but also through the entire week.



GENERAL INDEX.

PREFACE	PAGE iii
INTRODUCTION	v
PART I.	
CHAP. I. NECESSITY FOR THE SUNDAY SCHOOL	1
II. SIGNS OF INEFFICIENCY IN SUNDAY-SCHOOL WORK	5
III. PROBABLE CAUSES OF SUNDAY SCHOOL INEFFICIENCY	11
PART II.	
IV. ENQUIRY AS TO THE PROPER AIM OF THE SUNDAY SCHOOL	23
V. PLAN OF REMEDY; OR, CURE FOR EXISTING INEFFICIENCY.	28
VI. COUNSEL AND CAUTION; OR, SUGGESTIONS FOR INTRODUCING AND USING THE PLAN	31
PART III.	
VII. INFANT AND ELEMENTARY CLASSES—MATTER AND METHOD OF TEACHING.	41
VIII. INFANT AND ELEMENTARY CLASSES—BOOKS TO BE TAUGHT (WATTS'S FIRST CATECHISM, &C.)	50
IX. INFANT AND ELEMENTARY CLASSES—LISTS OF LESSONS.	79
PART IV.	
X. BIBLE CLASSES, OR GENERAL SCHOOL	88
XI. BIBLE CLASSES—WATTS'S SECOND CATECHISM, WITH PROOFS, AND "PRESERVATIVES"	96
XII. SABBATH ROUTINE, IN DETAIL	133
XIII. " " IN SUMMARY.	162
PART V.	
XIV. UPPER BIBLE OR INTERMEDIATE CLASS	171
XV. THIRD OR ASSEMBLY'S SHORTER CATECHISM	183
XVI. SENIOR CLASS	206
PART VI.	
XVII. PARENTAL CO-OPERATION	212
XVIII. DOMESTIC SERVANTS	223
XIX. CONCLUSION	229

APPENDIX.

	PAGE
I. CHARITY BIBLES	237
II. IMPORTANT PRELIMINARIES TO AN EASY STUDY OF BIBLE	241
III. ON THE USE OF CATECHISMS IN SUNDAY SCHOOLS	252

LISTS OF LESSONS, &c.

FOR INFANT CLASSES—

FIRST LIST	83
SECOND LIST, with Illustrations	85—87
WATTS'S DIVINE AND MORAL SONGS, set to Music	59—78
NAMES OF THE BOOKS OF THE BIBLE, set to Music	47

FOR BIBLE AND INTERMEDIATE CLASSES—

LESSONS AND EXERCISES FOR ONE YEAR	158, 159
WATTS'S SECOND CATECHISM, arranged in 52 Lessons	99
WATTS'S "PRESERVATIVES," arranged in 52 Reading Lessons	118

FOR SENIOR CLASSES—

LIST OF SUBJECTS FOR STUDY IN ASSEMBLY'S CATECHISM	xv
--	----

FORMS OF OUTLINES OF SERMONS, SERVICES, ETC.	95
LIST OF SCRIPTURE READING LESSONS FOR EACH DAY IN THE WEEK THROUGH THE YEAR	158—161, & 165—170

CONTENTS.

PART I.

CHAPTER I.

THE NECESSITY FOR THE SUNDAY SCHOOL.

Evils to which Children and Young People are exposed, viz., (1) *Ignorance*—Inability of some Parents to teach their Children—Neglect and indifference of others—Omission of Nonconformists to provide adequate secular instruction—Every Sunday School-room should be used for Day School—(2) *Irreligion*—Street education and home surroundings—Seed-time and harvest—(3) *Progress of Popery*—Zeal of its adherents—Their proselytising efforts—(4) *Infidelity*—Its rapid increase.—Efforts of Protestant Christians on behalf of youth—God's provision for their instruction in His Word—Duty of Parents to teach it often neglected—Hence, necessity for Sunday Schools, to assist Parents—Sunday School should be prized by Pastor, Church, and Parents—Sunday-school teaching emphatically work—But work of faith and of love—Yet too often toilsome work—Complaints, difficulties, and discouragements ... (pages 1—4).

CHAPTER II.

SIGNS OF INEFFICIENCY IN SUNDAY SCHOOL WORK.

Results in few schools commensurate with efforts—Signs of inefficiency, viz., (1) *Complaints* as to want of sympathy of Pastor and Church, qualifications and devotion of Teachers, conduct of scholars, &c.—(2) *Difficulties*—List of, by Officers of Schools in the Isle of Wight—(3) *Discouragements*—Indifference and sinful career of many scholars—Many non-attendants on public worship once in Sunday School—Also most domestic servants—Their frequent immorality—Evidence of midnight meetings—Sunday scholars found among all criminal classes—(4) *Low morning attendance*—Influence on homes of scholars—Two pictures—Happy results of early morning attendance—(5) *Small proportion of scholars who become Teachers*—Apparent failure of Sunday School in cases of many—(6) *Youthfulness and insufficient supply of Teachers*—Recognition of services of young Teachers—Where are those who were scholars fifteen and twenty years ago?—Present constant want of more Teachers—With 3,000,000 scholars, there should be an over-production of agency—(7) *Fewness of anxious inquirers in the classes*—Has the work of Teachers, viz., ploughing, tilling, and sowing, been properly done?—Conversion the Holy Spirit's work—(8) *Growing alienation of schools from Pastors and Churches*—Its Causes and Evils.—No system adequate to Sunday School wants since abandonment of Catechisms—Inquiry into Causes of Inefficiency proposed in next Chapter ... (pages 5—10).

CHAPTER III.

PROBABLE CAUSES OF SUNDAY SCHOOL INEFFICIENCY.

Probable causes of Sunday School inefficiency, viz., (1) Inadequate recognition of Divine Will by and in relation to *Parents* of scholars—Special commands to Parents—Teachers are doing Parents' work—Consequences of this fact being overlooked—Necessity for mutual co-operation—(2) Mistaken views of *Teachers* as to their work—Preaching sermons not Teachers' duty—Nor Conversion their work—Capacity of children to learn what is suitable, when properly taught—Teachers need to learn what are children's distinctive duties and sins—Children must be taught law of God, as regards themselves, before they can feel conscious of guilt or desire salvation—Danger of religious excitement among children—Teaching the Teacher's work—Conversion the work of the Spirit—(3) *Want of system as to instruction* to be given in various departments of school—Discontinuance of sale of Catechisms by Sunday-school Union twenty years ago—Disuse of Assembly's and Watts's Catechisms to be greatly deplored—Results as regards Children, Parents, and Ministers—Inefficiency of present teaching to a large extent—(4) *Want of traceable design in School routine*—(5) *Inattention, &c., of scholars*—Sketch of school exercises—Little share taken by scholars in them—(6) *Want of enthusiasm in souls of Teachers*—Malady only to be removed by Divine power—(7) *Loan or Charity Bibles*—Evil results of system—Plan of remedy (see Appendix No. 1)—(8) *Unsuitable hymns and tunes*—Anomalies and excesses—The denominational Hymn-book—Sanctuary tunes—(9) *Loss of co-operation of Parents and Domestic Servants*—Success largely dependent upon them—(10) *Diotrephanes self-seeking*.—"Helps" to remove these various Causes of Inefficiency to be suggested in next Chapter ... (pages 11—22)]

PART II.

CHAPTER IV.

ENQUIRY AS TO PROPER AIM OF THE SUNDAY SCHOOL.

Proper aim of Sunday School, to teach Christian truth—Gospel similes of Christ's religion, *e.g.*, a building, leaven, seed-corn—Necessity in teaching of a good foundation, and of effective ploughing and tilling—Intellectual and moral nature in children—Foundation-work should be done in Infant Class between 4 and 8 years—Great truths of Bible should be taught in summary—Good seed sown on unploughed soil comparatively unproductive—Discouraging results from want of system—Remedy, to be effective, must have suitable and traceable design—Suggestions in next Chapter for cure of existing evils ... (pages 23—27).

CHAPTER V.

THE PLAN OF REMEDY; OR, CURE FOR EXISTING INEFFICIENCY.

Necessity for enlarged views as to the work, agency, and sphere of the Sunday School—Outline of scheme suggested, viz., (1) Infant Classes, (2) Bible Classes, or General School, (3) Intermediate Classes, (4) Senior Classes, (5) Parents, (6) Domestic Servants—Proposed system based on

diligent use of Dr. Watts's Catechisms and Divine Songs—Their adaptation to infancy, childhood, and youth—Each contains a complete body of Divinity ... (pages 28—30).

CHAPTER VI.

COUNSEL AND CAUTION ; OR, SUGGESTIONS FOR INTRODUCING AND USING THE PLAN.

The fact that Sunday Schools are for *scholars* frequently overlooked—School exercises too little shared in by scholars—Results, viz., despotism or anarchy—Happy consequences of scholars being fully employed—Suggestions as to introduction of system as regards (1) *Ministers*—Aid to Teachers in adopting the plan—Guidance of school, and influence on Intermediate Class—(2) *Superintendents*—Gradual introduction of plan—(3) *Teachers*—Necessity for a definite and simple method suited to the least gifted—(4) *Infant Class*—Principles and plan of teaching—(5) *Bible Classes*—Use of Divine Songs, First and Second Catechisms, &c.—(6) *Intermediate Class*—Test as to admission to membership—(7) *Week-night Class*—Objects, viz., Singing of Divine Songs and sanctuary tunes, and helping backward scholars in Catechism—(8) *Loan of Bibles*—Each scholar should be induced to buy one—(9) *Parents*—Adaptedness of system in training their children—Happy evenings at home—Graces at meals—Morning and evening prayers—(10) *Domestic Servants*—Present and future usefulness ... (pages 31—40).

PART III.

CHAPTER VII.

MATTER AND METHOD FOR INFANT AND ELEMENTARY CLASSES.

Design of Infant Class to prepare each child to receive the Bible—Books needed in the class, viz., Watts's First Catechism and Divine Songs, and Names of Books of Bible—(1) Contents of *Catechism*, 24 Questions and Answers on Bible Facts and Doctrines, and 70 on Bible Names and Characters; also, Graces, Prayers for Week-days and Sabbath, Lord's Prayer, and Ten Commandments—(2) *Divine Songs* (24 in number) comprise almost every religious subject essential for children, with *Moral Songs* appended, and which are printed in large type as *Reading Lessons*—(3) *Names of Books of Bible* (set to music)—Ignorance of them discouraging to Bible-class scholars—Illustration—Present condition of many Infant Classes (pages 41—49).

CHAPTER VIII.

BOOKS FOR INFANT AND ELEMENTARY CLASSES.

First Catechism: Dr. Watts's Preface (which should be often read over); A Body of Divinity in 24 Answers; 70 Questions and Answers on Bible Characters (invaluable); Prayers for Morning and Evening, for Sabbath and Week-day, and Graces for Daily Use ... (pages 50—58).

Divine and Moral Songs, containing every subject affecting a child's life and duty to both God and man (all set to music) ... (pages 59—78).

CHAPTER IX.

TWENTY-FOUR LESSONS FOR INFANT AND ELEMENTARY CLASSES.

Plan for teaching the First Catechism, Divine Songs, and Names of Books of Bible—Specimen type of Watts's Divine Songs as Reading Lessons—*First List of Lessons*, each consisting of one doctrinal and three biographical answers from Catechism, one hymn, one tune, and one or more lines of the Books of Bible—How they should be taught—Advantage of occasional examination before the general school.—*Second List of Lessons*, illustrated by Scripture, by Bible characters, by Ten Commandments, and by Hymns—Two Specimen Lessons in full.—Catechisms a compendium of Bible truth and index to Bible ... (pages 79—87).

PART IV.

CHAPTER X.

THE BIBLE CLASSES, OR GENERAL SCHOOL.

Happiness in Bible Classes essential to success—How to be secured—*Design* in these classes sixfold, viz., (1) Interest of all scholars in school engagements, (2) Enjoyment in reading the Bible, (3) Knowledge of duties and sins, (4) Interest in public worship, (5) Agency of scholars for welfare of school and neighbourhood.—Children's spheres of usefulness—Little Italian girl—Failure of all Christian agencies fully to reach working classes—Scholars as missionaries for Jesus by means of the Bible—(6) Cultivation among scholars of habit of teaching others.—Points necessary for *well-working* of Bible Classes, viz., (1) Bible in every scholar's hands, (2) Uniform lesson, (3) Church hymn-book, or (4) Church hymns in School hymn-book, (5) Hymn for the day, (6) Second Catechism taught from desk, (7) Rewards for repetition of Second Catechism, with proofs.—Suggestions as to *various exercises in lieu of Addresses*, viz., (1) Reading proofs on Catechism answers, (2) Teaching use of ¶ in Bible, (3) Exercising in marginal references, (4) Singing Names of Books of Bible, (5) Exercising scholars in finding passages rapidly, (6) Saying or reading Ten Commandments in unison, (7) Asking who use Graces and Prayers, (8) Encouraging to scholars' agency and Sabbath Outlines, (9) Exhorting scholars to personal confession of sins, (10) Repeating and Singing Divine Songs, &c.—Ignorance and indifference of scholars overcome by learning being thus made social and happy—Novel methods of social reading and teaching either in class, school, or family.—Forms of *Outlines of Sermons, Services, &c.* ... (pages 88—95).

CHAPTER XI.

WATTS'S SECOND CATECHISM, WITH PROOFS, AND WATTS'S "PRESERVATIVES," FOR BIBLE CLASSES.

Plan for reading Second Catechism by whole school once a month—And for teaching one Answer weekly.—Also plan for reading "Preservatives" in the home or school in twelve months ... (pages 96—132).

The following is a brief summary of the Bible truths taught in the Second Catechism, viz. :—

Origin of man—Constitution—Soul and its powers—Body and its frailty—Purpose of God in making man—Scriptures a revelation from God and rule of life to man—God, His nature and attributes—Our relation to Him, as our Maker, Preserver, Benefactor, Ruler, and Judge—Our duty to Him, and how to do it, in the Ten Commandments and the sum of them—Love to God and man—Shown to God by worship, obedience, submission—Worship explained : hearkening to, praising, praying to, and thanking Him—Love to man—Golden rule, "As ye would," &c.—Honour and obedience, integrity in word and deed, kindness in word and act, whether to friend, stranger, or enemy—Sins to be guarded against and avoided, of heart, tongue, and life—(1) Of heart, viz., neglect of God, pride, and stubbornness, and all unruly passions—(2) Of tongue, viz., swearing and cursing, abusing the name of God or anything holy, scoffing and calling ill-names, lying and filthy speaking—(3) Of the life, viz., gluttony, drunkenness, quarrelling, wanton carriage, and mis-spending time, especially the Lord's day, doing dishonour to God or injury to man—Personal transgressions acknowledged in thought, word, or deed—How committed : evil thoughts indulged, evil words spoken, evil deeds done, and the good neglected (see all these amplified and reasoned against in "Preservatives," pp. 119-132)—Original sin, inclinations to it not checked, but allowed and followed—Universal from fallen Adam—Duty to God leaves no sufficient excuse before Him—Deserts of sin, viz., wrath and curse of God, punishment, miseries in life, pains of death and hell for ever—Mercy of God in sending Jesus as a Saviour—Gospel foretold in Old Testament revealed in the New—Jesus Christ, God before the world was—Became man 1800 years ago—Emmanuel God and man in one Christ—His work : by preaching he made known the will of God ; by practice set an example of holiness ; by his obedience unto death purchased pardon and everlasting life for us—Christ's atonement : as Son of God and perfectly sinless suffered death, the penalty of sin He never committed, the innocence and dignity of the sufferer atoning—His resurrection, triumphant over all—His ascension to heaven, intercession and sovereignty, ruling and saving as a Prince and a Saviour—Personal interest in this salvation requires repentance, prayer, faith in Christ, and obedience to Him as my Lord and Ruler—Repentance consists of sorrow of heart for having offended God, hating everything displeasing to Him, and watching to offend Him no more—Faith is to believe that Christ is the Saviour of sinners, and give myself up to Him, trust in Him to save me in His own way—Promises of pardon to all the penitent and believing—Holy Spirit promised to renew and help us to pray and seek mercy for Christ's sake—Means are, the Word of God, prayers, ministers, and ordinances—Hope of the godly at death and at the judgment—World of spirits, out of sight—Angels and devils, and souls of men, bad and good—Angels, good spirits who wait on and worship God in heaven and are sent to do service on earth—Devils, evil spirits, once angels, for sin cast out, and now tempt men to sin against God—All under Christ—Devils waiting greater punishment at the final judgment—Judgment, when Christ will judge all mankind, and raise the dead for that purpose—Christ will call righteous and wicked to His bar to give account—Righteous will appear with courage and joy, as children of God

—Wicked will appear with shame, as children of Satan—Disposal of them for sentence will be, righteous on the right hand, wicked on the left—Doom of the wicked, driven away—Reward of the righteous, carried to heaven.

CHAPTER XII.

SABBATH ROUTINE, IN DETAIL (FOR BIBLE CLASSES).

Suggestions for conducting school exercises in an attractive and social manner—Detail of engagements, viz., MORNING: *Teachers' Prayer Meeting*—Its objects and advantages—*Teachers' Special Duties*, indispensable to the system—*Opening School*—(1) Silent Prayer—(2) Hymn, sung and read—(3) Simultaneous reading of Morning Scripture—(4) Prayer.—*Marking Attendance*.—*Morning Lessons*—(1) Hymn for the day—(2) Second Catechism lesson for the day—(3) Scripture lesson for the day, read simultaneously—(4) Short prayer on subject of lesson.—*Marking Late Attendance*—*Closing School*—Varied exercises.—AFTERNOON—*Practice of Singing*, 2 to 2.25—Advantages and results—*Opening School*—(1) Silent Prayer—(2) Hymn, read and sung—(3) Morning lesson re-read—(4) Short prayer on lesson.—*Marking Attendance*.—*Afternoon Lessons*—(1) Hymn for the day—(2) One-fourth of First Catechism said over—(3) Proofs on Second Catechism for the day learnt—(4) One section of Second Catechism read—(5) One lesson of "Preservatives" read—(6) Divine Song illustrating lesson.—*Marking Late Attendance*.—*Closing School*—Important suggestions.—*Appeals to Scholars' consciences*, for each Sunday in the month—*Dismissing School*.—Various methods of social reading—Lessons on use of ¶ and marginal references—Examination and recapitulation.—*List of Lessons and Exercises for the Year* ... (pages 133—161).

CHAPTER XIII.

SABBATH ROUTINE, IN SUMMARY.

Superintendent's Sabbath Guide for Morning and Afternoon—Plan of Teacher's Appointments for one quarter ... (pages 162-164).

Scripture Reading Lessons for every day in the week through the year for Bible, Intermediate, Senior, and Servants' Classes, as well as for Parents, &c., viz., 52 lessons on Old Testament History, 52 lessons on Old Testament Miracles, 52 lessons on Old Testament History, 52 lessons on New Testament Miracles, 52 lessons on Doctrines and Duties, with Sabbath lesson on "One Year's Lessons for Bible Classes" ... (pages 158—161, 165—170).

PART V.

CHAPTER XIV.

THE UPPER BIBLE OR INTERMEDIATE CLASS.

- (1) *Design of Intermediate Class* to retain youths of 12 to 16—Their isolated and perilous position—Too little sympathy shown for them—They should be raised from general school into separate classes—Higher duties and

responsibilities—Influence of the Pastor as friend and minister—(2) *Constitution of Class*—Self-governing, under certain conditions—Secretariat filled by rotation—Admission of new members—Qualifications for membership—Beneficial influence in the Class of older associates—(3) *Accommodation*—Separate room or curtained enclosure—(4) *Lessons, Papers, and Duties of Members*—(5) *Week-night meetings*—Objects and advantages—(6) *Conduct of Teachers and Church members*—Cordial bearing—Free tea on Sundays—Church sittings—(7) *Pastoral interest*—Visits and prayers—Letters from minister—*Outlines of Services*—Their usefulness.—Plan of Sabbath duties and Members' appointments.—Suggestions as to use of First and Second, and Assembly's Catechisms.—Outlines of Rules for the Class ... (pages 171—182).

CHAPTER XV.

THE THIRD, OR ASSEMBLY'S SHORTER CATECHISM.

The following are some of the Bible truths and doctrines taught in the Assembly's Catechism, viz. :—

Man's first work of life here and hereafter—His only rule the Word of God—What it teaches of faith and practice—Of God Himself, His unity in essence, the Trinity of Persons, His purpose in Creation and Providence—Creation, making all things out of nothing, by His word, in six days, and all good—Creation of man in His own image, with dominion over all creatures—In Providence governing and preserving all—Covenant of life with Adam on perfect obedience, forbidding his eating of one tree on pain of death—The fall by sinning and breaking that covenant—What sin is—The sin of Adam and Eve was eating of the forbidden fruit, bringing death and ruin on themselves and all their posterity—Scriptures reveal the sin of misery, and in what they both consist—God's new covenant of grace and salvation by a Redeemer—Christ the only Redeemer—His work, how wrought out on earth and in heaven—By incarnation—As Prophet, Priest, and King—By obedience, suffering, and death—By resurrection, ascension, and intercession—How man is made partaker of this redemption, the Holy Spirit applying Christ's redemption to the sinner's heart by effectual calling to embrace Christ—Justification—Adoption—Sanctification—Five benefits which in this life flow from the above—Others to the souls of believers at death, and yet more at the resurrection of the body—Man's obedience to God's will revealed in Ten Commandments, each explained and enforced separately—Man's inability to keep them perfectly—Degrees in sin deserving of death—God's requirements in order to salvation, viz. : Faith and repentance—Nature of faith and repentance—Means of grace, viz. : the Word, sacraments, and prayer—The Holy Ghost can alone render the means effectual—How to read and hear unto salvation—How the ordinances become the means—Christ's blessing and the Spirit's teaching—Baptism and the Lord's Supper—Prayer—The Lord's Prayer explained and enforced ... (pages 183—205).

CHAPTER XVI.

THE SENIOR CLASS.

Senior Class should be object of Minister's care, &c.—Constitution and privileges—Co-operation of Teacher with Pastor—Special needs of members of class—Aim of Teacher, viz., (1) *Knowledge of sound doctrine*—Its importance—No summary of it so complete as in Assembly's and Bible Catechisms—Views of John Brown of Haddington—(2) *Religious experience*—Means of promoting it—(3) *Church fellowship*—Its personal and relative advantages—(4) *Practical interest of each member in Class*—Means of showing it—(5) *Christian Service during the week*—Miscellaneous suggestions—Duties of Secretary ... (pages 206—211).

For the convenience of Teachers and Senior Classes in using the Assembly's Catechism, the following subjects of essential importance have been selected and grouped as topics for consideration for a whole year :—

1st Sunday,	Question 1.	Man's chief business in life.
2nd "	"	2. His only rule and guide in it.
3rd "	"	3. Scripture teachings—Faith and practice.
4th "	"	4, 5, 6. God as revealed; His nature and attributes; one living God in three Persons.
5th "	"	9. Creation of all things out of nothing, and all good.
6th "	"	10. Creation of man in His own image, with dominion over the creatures.
7th "	"	11. God's work in providence—preserving and governing.
8th "	"	12. Covenant of life upon perfect obedience.
9th "	"	13. Adam's fall by sinning and breaking it.
10th "	"	14, 15. Nature of sin.
11th "	"	15, 16. Adam's sin, involving all mankind in sinfulness and misery.
12th "	"	18. In what the sinfulness consists.
13th "	"	19. In what the misery consists.
14th "	"	20. New covenant of grace and salvation by Jesus Christ as Mediator.
15th "	"	21, 22. Twofold nature of Christ explained.
16th "	"	23. His threefold offices of Prophet, Priest, and King, in humiliation and exaltation.
17th "	"	24, 25, 26. How Christ acts as Prophet, Priest, and King.
18th "	"	27. In what His humiliation consisted.
19th "	"	28. In what His exaltation consisted.
20th "	"	29. How we are made partakers of His redemption.
21st "	"	30. The Holy Spirit's work.
22nd "	"	31. Effectual calling.
23rd "	"	32. Benefits in this life—viz., justification, adoption, sanctification.
24th "	"	33. Nature of justification.

25th Sunday, Ques.	34. Nature of adoption.
26th " "	35. Nature of sanctification.
27th " "	36. Five benefits in this life from the three preceding.
28th " "	37. More at death.
29th " "	38. And others also at the resurrection.
30th " "	39 to 44. Obedience required by God to moral law in Ten Commandments.
31st " "	45 to 48. First Commandment—what it forbids, requires, and teaches.
32nd " "	49 to 52. Second Commandment.
33rd " "	53 to 56. Third Commandment.
34th " "	57 to 62. Fourth Commandment.
35th " "	63 to 66. Fifth Commandment.
36th " "	67 to 69. Sixth Commandment.
37th " "	70 to 72. Seventh Commandment—what it forbids, requires, and teaches.
38th " "	73 to 75. Eighth Commandment.
39th " "	76 to 78. Ninth Commandment.
40th " "	79 to 81. Tenth Commandment.
41st " "	82 to 84. No mere man can keep them ; every breach deserves death and the curse.
42nd " "	85. To escape wrath and curse, God requires repentance, faith, and the diligent use of means.
43rd " "	86. Faith explained.
44th " "	87. Repentance explained.
45th " "	88. Outward means—viz., the Word, sacraments, and prayer.
46th " "	89. The means made effectual by Holy Spirit.
47th " "	90. Necessity for diligence in their use.
48th " "	98. Prayer generally, and the Lord's Prayer.

PART VI.

CHAPTER XVII.

PARENTAL CO-OPERATION.

Parental co-operation essential to full success—Difficulty of obtaining it—Motives for securing it—Various classes of Parents, viz., the earnest, the ignorant, the indifferent, the irreligious, the intemperate and vicious, the weak and worldly, the injudicious—Painful results of parental mistakes, &c.—Past disuse of Catechisms and its consequences—Methods for enlisting co-operation of parents, viz., Manifest progress of children—Letter to parents—*Plan for the Week* for use of Parents at home, so as to assist Children in Infant, Bible, and Intermediate Classes—Invitation to monthly examinations—Parents' meetings—Sermons to parents—Sabbath afternoon Class or Service—Suggestions for conducting Parents' meetings... (pages 212—222).

CHAPTER XVIII.

DOMESTIC SERVANTS.

Importance of Domestic Servants socially—Too much overlooked—Considerations as to—(1) Their number—(2) Their personal needs and disadvantages—(3) Their power of promoting domestic comfort—(4) Their influence on the children—How can their wants be met and their co-operation secured?—*Sabbath Afternoon Class*—Its design, viz., to fit servants to teach Catechisms and Divine Songs to children—Work for Jesus helpful to them in their daily duties, and beneficial in after-life—*Letters from Christian Teachers*—Place of meeting for Class—Letter of invitation... (pages 223—228).

CHAPTER XIX.

CONCLUSION.

Deep conviction of pressing want in Sunday Schools of religious teaching, of Catechisms, and of parental co-operation—Recapitulation of some points showing desirableness of plan, viz., *Loss of time*, (1) In general school—(2) In Infant class—(3) In Bible classes—(4) In Superintendent's duties—*Difficulties connected with change of system*—*Ragged Schools*—Special adaptation of system to them—*Teachers of Private Schools*—Foundation of principle and conduct in children—*City and Town Missionary Labour*—*Home Missionary Agents and Evangelists*—Acceptableness of social exercises to attendants at their meetings ... (pages 229—235).

APPENDIX.

	PAGE
No. 1. Paper entitled " <i>Charity Bibles</i> "	237
No. 2. Paper entitled " <i>Some important Preliminaries to an Easy Study of the Bible</i> "	241
No. 3. Paper read at the Warwick Sunday School Union Conference, held in Warwick, 1867, on " <i>The Use of Catechisms in Sunday Schools</i> "	252

List of Books necessary, and where to get them	271
--	-----

THINGS ESSENTIAL.

1. **WEEKLY READING OVER, and PROVING the SYSTEM,** by Teachers as a Class, beginning with the Infant Class. Should the Pastor be able to help and guide, so much the better.

2. **THOROUGH CLASSIFICATION of Scholars at whatever cost,** according to their ability and attainments. See Headings of Chapter VII., X., and XIV. Children of different attainments can no more join intelligently in the same Lessons than they can wear the same clothes. Some may be profited, but others must lose the opportunity. All more particularly need their own **Opening and Closing Exercises.**

3. **POSSESSION OF SUITABLE BOOKS.**—This depends entirely upon Teachers. Scholars without them, both waste time and disturb others; but it ought to be a Rule of the School, **None without books.**

- (1.) **Infant Classes** should be taught to read by the Large Type Lessons, or “**MATTER AND METHOD,**” Mounted on Rollers: see pages 80 and 81, and page 272. They may also have Divine Songs and First Catechism; none other are necessary.
- (2.) **Bible Classes** need Reference Bible, Church Hymn Book, Second Catechism, Preservatives, and Books for Outlines.
- (3.) **Intermediate Classes** should have Reference Bible, Church Hymn Book, Second and Third Catechisms, and Books for Outlines.

4. **REAL TEACHING.**—One Lesson each Sabbath as given for Infants, page 83, for Teaching, and pages 86 and 87 for Separate Services.—For Bible Classes, see Year's List, pages 158 and 159: for Method, see Chapters X., XII., XIII.—For Intermediate Classes, see Chapter XIV., Duties of the Sabbath, page 178.

5. **REWARDING AND RAISING SCHOLARS.**—For conditions see pages 48 and 92.

6. **FAITHFULNESS OF TEACHERS.**—See pages 135, 137, 143.

7. **CO-OPERATION OF PARENTS.**—See Chapter XVII.

8. **FREQUENT PERUSAL of CHAPTERS VII., XII., and XIII.,** by Teachers and Parents, in order to thorough and intelligent appreciation of the system.

Let the **sentiments** contained in the Lessons of this System be intelligently deposited in the understanding by the Teacher, and the words so carefully engraven on the memory as to become constant silent monitors in the life of the scholar; then we may reasonably hope and expect that the Divine Spirit will apply the sacred truths to the conscience and heart with saving power and sanctifying grace.

Let these things, moreover, be always taught by the same method, and then scholars will grow up with the two-fold knowledge of what and how to teach, whether to their own children or to those of others in the Sabbath School.



HINTS AND HELPS.

FIRST PART.

CHAPTER I.

THE NECESSITY FOR THE SUNDAY SCHOOL.

CHILDREN and young people generally of our day are exposed to the following evils to an alarming extent:—

First, *Ignorance*, arising from the neglect or inability of parents to teach the things of God and religion; many of whom, doubtless, in their childhood were similarly neglected, or through the disuse of Catechisms were very imperfectly taught. These being unable to teach, or even to appreciate the work of education, are less conscious of the injury they inflict on their children; while many, sad to say, through the degrading and paralyzing influence of drink, become utterly regardless both of their duties as parents and of the sufferings and cries of their offspring—which, together, must in some measure account for the deplorable condition of thousands of our labouring and yet lower classes.

But are not Nonconformists also grievously to blame in this matter? While severing them from parochial or national instruction, professedly to prevent religious error, ought they not to give to children that which they prevent them obtaining elsewhere? Surely, if our religion were up to “the mark,” every Sunday School-room would be engaged as a

Day School; and without this do we not deserve to lose the children? Surely those who teach them six days have a right to them on the seventh; and an Act of Parliament to this effect would wake us up to our duty, and soon both bring into use the idle school-room and also under instruction the thousands of neglected ones who now throng our streets.

Secondly, *Irreligion*, both within and around them, which fearfully characterizes our untaught youth. For let it not be supposed that, not being at school, they are not learning. Living, as many of them do, from morning till night for years in the streets, seeing the most degrading sights, hearing the most debasing language, and, wholly unchecked, uttering the vilest and most polluting of words, and too often further taught by the language of parents at home,—their early life becomes a seed-time, producing its harvest of ungodliness, irreligion, and profanity, enough to make the heart shudder at the thought of their eternal condition. Sin and Satan having full possession of their entire nature, it is all but impossible to implant in their minds the principles of religion and the truths of the Bible. This is to be lamented and deplored, especially when we notice,—

Thirdly, the progress *Popery* is said to be making, through the untiring assiduity of its votaries at the present time. Seeing their zeal and diligence in their religion, contrary as we know it to be to the Scriptures, and abounding with mere human inventions of confessions, prayers, pains, and penances, we, who have the pure word of God, may well take shame to ourselves for apathy and indifference in that, while thousands of so-called Christians are dreaming away the morning of the Sabbath, Papists are found thronging their places of worship—men, women, and children—from

seven till nine o'clock. Nor are they less diligent in their efforts to bring into their profession the unwary and untaught of any other as well as of no denomination; being aided much in these attempts by the alluring pageantry of their worship, the charms of their music, and the bewitching and enthralling influence of their confessional and promises of pardon.

Fourthly, all these evils are further supplemented by that to which they so naturally tend, viz., *Infidelity*, which, sad to say, large numbers of our population are rapidly imbibing.

And are we doing all we might do, as Protestant Christians, to avert these dangers, and to secure to our youth the blessings of the Gospel?

True, God, by the gift of His own Word, has mercifully made ample provision to prevent, and even in some measure to counteract, these destructive evils, and has also made it the *duty of parents* to secure the knowledge of it to their offspring. But, alas! many neither read the Bible for themselves nor teach it to their children. Hence *the necessity for the Sunday School*, which, when efficient by proper teaching and loving pastoral oversight, seems a suitable provision to call parents to, and assist them in, the solemn duty; and in the light of *assisting*, but not *substituting*, should it ever be viewed by teachers. The *Sunday School*, as a means of usefulness, can hardly be too highly prized by the pastor, the church, or the parents; being *Godly* in its origin and influence, as helpful to the teacher as the taught; also *God-like* in its operations, seeking to help those beneath it—not world-like, aping those above it; and *unfailing in its necessity*—thousands of dear children, though grievously neglected by parents, not yet being in the Sunday School. And it is also *self-supplying*—an efficient, healthful school, having all resources in itself, not only produces

agency for its own purposes, but also more than it can possibly employ.

The Teachers may generally be reckoned among the pastor's best co-workers, the church's best members, humanity's best helpers, and the most devoted workers in the Lord's vineyard. Yes, workers—working for and with the Lord. Sunday-school teaching is emphatically work, hard and often discouraging work from various causes:—1. Teachers themselves—head not clear, not prepared; heart not right, cold and faithless; body weary, worn, or suffering; mind jaded, or burdened by sin or sorrow; subject not right—too hard, unsuitable. 2. The scholars—trying, inattentive, foolish, stubborn. Oh, it is work indeed! and what is more, work of *faith*, much in the dark, only the promise to rest on, and that sometimes forgotten; constantly doing and little to see for it—like the builder, not only laying a foundation out of sight, but digging down deep before beginning—like the farmer, who has to plough and till and prepare the soil, and then to sow and bury deep the seed, and wait long for the blade, the ear, the full corn in the ear, the ripened harvest. It is indeed a work of *faith*.

Happily, it is also a work of *love*, and that sustains through and surmounts many obstacles—love supreme to Christ—"What can I render?"—love to the work of teaching; love to the school; love to the class, and tender, yearning love to the individual scholars, their souls, &c. With this much can be endured, yea, enjoyed, however laborious. Nevertheless, teaching, as now attempted in many schools, is toilsome, trying work indeed. So numerous are the complaints and so great are the difficulties and discouragements, that one cannot wonder that teachers grow weary, lose heart and give up altogether. To some of these disheartening *signs of inefficiency* I shall advert in the next Chapter.

CHAPTER II.

SIGNS OF INEFFICIENCY IN SUNDAY SCHOOL WORK.

RESULTS in very few schools are what we ought to expect according to numbers on the books and time devoted to them. Are not the following certain signs of inefficiency?

1. The *Complaints* so often heard in the School,—That the church takes no interest in the work; members never come in to take a class as they ought; minister not a school-man, or else too troublesome; superintendent not the man they want; teachers not up to the mark; lessons too difficult, not suitable; no preparation class to help teachers, or those most needing help never there; children very unruly—parents encourage them; success impossible; morning school a mere sham; teachers irregular, often absent, very touchy, easily offended, often leaving;—effort seems useless. Yes, all this and much more, but neither a word about the real causes, nor a ray of light on this rugged path to remedy or remove these evils.

2. The *Difficulties* so generally experienced. The following were brought to me by officers of Sunday Schools in the Isle of Wight in answer to the question, "*What are your greatest DIFFICULTIES?*"—What is the duty of a superintendent? How can school discipline be maintained and enforced? Ought teachers to teach and preach both? How can we remedy want of punctuality? How to manage unruly scholars? The best method of conducting Separate

Services? How to prevent too much noise while teaching? How to prevent teachers reading books in the classes? How to secure attention during prayer? How to impress the lessons on the memory? How to induce scholars to provide Bibles, and those that have them to bring them? How to secure a good morning school? What is the best method of visitation? Can a school be healthful with teachers often away? These will show that, from some cause or causes, their schools were not working well; they felt that something was wrong, and that they were not equal to their duties.

3. The numerous and almost overwhelming *Discouragements* which constantly oppress hundreds of schools. Children enter the Infant class, are raised to the Bible classes, learn next to nothing, become indifferent, irregular, troublesome to both teacher and class, absent themselves, form bad connections and habits, waste the Sabbath by boat or rail excursion, smoke, drink, frequent public-houses, concert-rooms, tea-gardens, run into temptation, fall into sin and crime, and, with an injured character and an accusing conscience, are lost. Many of our cabmen, police, militia, soldiers, and working men, who do not attend any place of worship, were once in the Sunday School; as well as most of our domestic servants, among whom morals have become so defective and infanticide so prevalent,* for while sufficient of good character are scarcely to be met with, our streets teem with fallen girls and women. It is said that forty out of fifty present at the midnight gatherings had been Sunday scholars. And, sad to say, they are found among all classes of criminals, as well as amongst the most degraded of our population, instead of, as we hoped, honouring Christ in

* See Lecture by Dr. Lankester, "Mirror of London," June 12, 1869.

church fellowship and teaching the young. Surely this is enough to dishearten devoted teachers.

4. The *small and late Morning Attendance* is an unfavourable sign. Not only is the morning school a great benefit to those who are present and punctual, as well as to the parents, but it may generally be taken as a fair test and pulse of the health of its piety and zeal; yet in some cases morning schools are given up altogether, and in others, notwithstanding their not opening (instead of at nine o'clock as formerly) until a quarter-past, half-past, three-quarters past, and even ten o'clock, the numbers early are miserably few—one-third present at all is the general average, and scarcely a third of these are early.

Suppose two homes—the one where children are always present, and early, the other where they never attend morning school: these will show a contrast as widely differing as Christian and heathen. In the former—cleanliness, quiet, and comfort; in the latter—dirt, quarrelling, and distraction, causing late breakfast, late dinner, children often late, even at afternoon school, and parents without public worship all day; the homes of a large number of our scholars being thus made less happy on the Sabbath than they might be.

I am aware that some schools are frequently kept waiting for the Superintendent, which is wrong, as the Secretary or any teacher ought to commence by the clock, and neither waste precious school-time nor teach unpunctuality. Effort and sacrifice may be necessary in order to early morning attendance; but all need it, the Saviour is worthy of it, and both schools and homes would be benefited by it.

5. The fact that so many of our scholars grow up, and even *leave the School, without any desire to teach*, is a certain sign of wrong somewhere. What is more delightful than to

tell to others that which we know ; and do we not all like to be first in our communications ? Why, then, have not our scholars a more general desire to tell to others the dangers they are in through sin and transgression, and the way of salvation as revealed in the Scriptures ? Is there not reason to fear that they do not know this themselves, for they certainly do not sufficiently show their sense of obligation to the Saviour, especially as the one desire of many of them appears to be freedom from godly restraints altogether ? Surely in their case, for some reason or other, the Sunday School seems to have failed of its end through inefficiency ; and may it not be through their early loss of Catechisms ? (See Appendix No. III.)

6. The *extreme youthfulness and insufficient supply of the Teachers* are both a sign of inefficiency and a reflection on our Sunday School work. In many schools, with but few exceptions, the ages of the teachers will average little over twenty years — children, from necessity, endeavouring to teach religion to children. All honour to dear young people who cheerfully do what they can to “supply the lack of service” of former scholars, who are doing nothing either for Christ or souls ! But why is their service needed ? Our Sunday Schools are not of yesterday’s date, but are growing on towards a century. Where, then, are those who were scholars fifteen or twenty years ago ? A sprinkle only are found steadfast, compared with the numbers that have been scholars since that time. Whither are we drifting ? The work seems wearing itself out ; for, notwithstanding the hosts that have passed through our schools, there is a constant want of more teachers, clearly proclaiming Sunday School inefficiency. Boasting of 3,000,000 scholars connected with Sunday Schools, under 300,000 teachers, the

natural result, if teaching were effectual, would be an over-production of agency, not only efficiently to carry on existing schools, but also to extend the work—an excess of hearts desirous to teach, seeking out necessitous localities, and opening branch schools, till every untaught child should be brought in. When the bee-hive becomes too full to contain the numbers, the bees swarm off, not to scatter to the winds, but to begin a new stock: so ought schools, as well as churches. The fact of any school of years' standing, in a populous locality, opening no branch, but, on the contrary, avowing its want of teachers, is a certain sign of inefficiency.

Probably many of our scholars, in after life, devote themselves to Christian work of other kinds; but that does not invalidate the general assertions already made.

7. The fact of there being *so few anxious inquirers in the classes* is another sign, and a solemn one. Surely both teachers and pastors need anxiously to inquire, Is the Lord among us or not? Where are the signs of His working? In our day, instead of the scholar being led to feel, to fear, and with real soul-anxiety to cry, "What must I do to be saved?" anxious inquiry is too often by the teacher only, forgetting that conversion is the alone work of the Holy Spirit, by the truth of God in the memory, mind, and heart of the scholar. Teachers, therefore, need to inquire more whether their work of ploughing and tilling the soil, and sowing and burying the seed, has been properly done—which essential work many neither do nor seem to comprehend. Hence the few inquirers, and genuine conversions and consecrations of heart and life to the Saviour—accounting for the great difficulty, now, of finding men to do God's work. While our talk frequently has neither life nor root, and therefore cannot grow, God's truth is incorruptible seed,

having divine vitality and power ; but even that must fail of the great result unless safely deposited in the human mind. Defects here are fatal.

8. The last sign I shall mention is *the growing alienation of many Sunday Schools from the Pastor and the Church*. This sometimes arises, doubtless, from the mistaken views of one or two individuals, but generally through want of a proper school system. *Ministers* grieve over this state of things, but cannot help themselves ; while schools are no less unhappy and inefficient as a consequence. Most of the *Teachers* would gladly get right, but do not know how to set about it. Evils of the most serious kind result from this practical slight of the minister, especially in its influence on the minds of scholars, not only at the time but also in after years ; while benefits to the young, almost certain to follow from a close pastoral help and oversight, are lost. Ministers are frequently *blamed* for taking no interest in the schools ; and why is it ? The pastor is neither welcomed nor wanted in some. Something, therefore, must be wrong ; for if he have not the confidence and co-operation of teachers and the love of the scholars, his ministry is shorn of half its power among the young ; and where else is he to look for a church in after years ?

I am aware that no *system* adequate to Sunday School wants, and calculated happily to connect the minister and the school, has been in operation since *Catechisms have been abandoned* ; and being thus isolated from God's great instrument of salvation—pastoral care and oversight—while the minister has been wronged, Sunday School inefficiency is the result.

These sad *Signs* call for immediate and radical inquiry ; and I shall attempt, in the next Chapter, to define some of the *Causes* which probably have led to it.

CHAPTER III.

PROBABLE CAUSES OF SUNDAY SCHOOL INEFFICIENCY.

BELIEVING that the Sunday School is a Divine provision to meet and deal with a human and parental delinquency, and having noticed some of the *signs*, let us come a little closer, and, in the next place, examine more particularly into some of the probable *causes* that have led to this inefficiency; and we ask,—

1. Has the *DIVINE WILL* been *fully understood and recognised by, and in relation to, the PARENTS of our Scholars*? “To the law and to the testimony.” “What saith the Scriptures?” We find (Deut. vi. 6, 7), “And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy *children*” (not thy scholars); (Prov. xxii. 6), “Train up a *child*” (not a scholar) “in the way he should go: and when he is old, he will not depart from it;” (Eph. vi. 4), “Ye *fathers*, provoke not your *children* to wrath,” (not scholars,) “but bring them up in the nurture and admonition of the Lord.” Are not all these Divine commands special to *parents*? Has sufficient attention been paid to this? Has God anywhere in the Scripture released parents from this obligation? Is not, then, the work which teachers are attempting in the schools plainly parents’ work? I fear many schools have seriously overlooked this, and neglected to make plain to parents their

duty to their children, and how they may help both teacher and scholar all the week—work which, if clearly understood by them, would prove delightful to many. This *oversight* is a great hindrance and injury to the school, the teacher, and the parents; since it is equally impossible for teachers to do as well without the help of parents as for parents to help without getting good themselves, according to the Divine word, "He that watereth shall be watered also himself." And what can a teacher do in about an hour and a half a week without parental co-operation? Besides, "Thus saith the Lord" should be the teacher's watchword in all his work; therefore, "Thou shalt teach," &c.; "Train up a child," &c.; "Bring them up," &c., show that the Divine will is that parents should instruct their children, though teachers help. And, whatever the difficulty may be, parents should be made aware of this, and encouraged to do their duty. It is God's will, and it must be right. Failure or success depends much upon this.

2. May not many Teachers have MISTAKEN VIEWS as to what is their province in the Sunday School, causing them both disappointment and discouragement?

Preaching sermons, which is so general in our schools, and even *necessitated* in the present system of teaching, is not the teacher's duty; nor is converting the souls of children the teacher's work. Children are neither able to comprehend nor willing to endure continuous talking and preaching; but they are both able and willing to learn *what is suitable, when properly taught*. Therefore, to TEACH such things little by little, as they may be able to learn and remember, is the proper work of the teacher.

Children are sinners, and will only savingly receive the Lord Jesus *as they feel their sin*—their *own* sin, not the "sins

of the world " or of maturity. Teachers, then, need to learn what are the distinctive duties of children according to Scripture, and the sins to which they are most liable and exposed. Let both *duties* and *sins* be clearly pointed out until they feel themselves deficient in the former and guilty of the latter, and condemned by the holy law of God: this will be the best and the only certain inducement to their seeking mercy in Jesus as their Saviour, and grace from Him to watch, guard, and strive against the sins which so easily beset them.

In olden times parents were commanded to *teach* the great things of God (in Genesis, Exodus, Leviticus, Numbers) diligently and constantly to their children, until the son should ask, "What mean ye by this?" And so ought we; and when children begin to inquire, we should do as Jesus did with an anxious inquirer,—say, "What is written *in the law*? How readeest thou?" They must know the law of God bearing on themselves before they can know the guilt of violating it, or feel the need of Christ and His salvation from its guilt and condemnation.

Much of the well-meant excitement among children of late, I fear will be found to result in untimely blossoms, appearing only to be cut off; for children need either extraordinary mental resources or else constant parental or domestic culture in Divine things, to enable them to withstand the strain and stress of youthful volatility, fickleness, and exposure to temptations; or notwithstanding convictions of sin, and impressions and avowals of conversion, their piety will prove like the seed on the shallow-ploughed soil, "having no deepness of earth," "lacking moisture it will wither away." Let teachers be most of all concerned to *teach*, and thus do their work, and the Holy Spirit, whose sole prerogative it is to convert, will certainly do his.

3. May not WANT OF SYSTEM, settled by school rules, as to what shall be taught to the various ages and departments, be a further cause of inefficiency in our schools ?

About twenty-five years ago, more or less, a discussion in the periodicals of the day led to the decision that the Sunday School Union should give up the sale of Denominational Catechisms altogether. Yet why Nonconformist ministers should have given up the use of these invaluable helps to Bible teaching in their schools I cannot divine, and scores and hundreds of both ministers and teachers are in the same dilemma with myself.

To set aside, abandon, and ignore the devout wisdom, piety, and experience of the Westminster divines, and that prince of writers for children, Dr. Watts, was the greatest possible harm, not only to the young, but also to the community at large, that men professing godliness could have accomplished. From that time to the present no adequate system has been in use by which *children* can so certainly learn to understand the Bible, *parents* so constantly co-operate, or *ministers* so effectually help teachers in the work, or, indeed, in some schools, even know what is being taught. Deprived of Catechisms, parents have thrown upon the schools all their responsibilities, almost to the utter neglect of their children's souls, and ministers find themselves, to their sorrow, alike unable to co-operate. The Sunday School Union have done their very best to make up for this fearful loss ; but that is, and ever will be, impossible, even though we had a sufficiency of trained Sunday School teachers for the work. Indeed, for reasons hereafter given, there is, there can be, no equivalent.

Few of our *ministers* even would presume to declare, or certainly to write, themselves superior to Watts and the Westminster Assembly of Divines in Bible knowledge,

literary attainments, depth of piety, time for study, devotedness to the young, and knowledge of what it is best to teach children. And to suppose that *teachers*, many with little or no education, and but a limited time for study, can ever supply a substitute for these precious books, seems the very height of absurdity and the excess of folly.

And what have we in lieu? Now, in many schools, if teachers can keep order, whether they teach anything or nothing, they retain the class; they may, and many do, tell tales—not Scripture; read books—and children like to hear them. But, perhaps, having no uniform lesson, or finding the list of lessons too difficult, with no definite instructions what to teach, nothing of permanent good is fixed on the mind; thus precious time is wasted, golden opportunities are lost, and God never gives another infancy or childhood for this foundation-work. Every Sunday, thousands of children go and return without one new Scriptural idea. Can we wonder at the proofs of inefficiency we see around us? Settled system in teaching, guided by Catechisms, always calling attention to what is most essential, and, by question and answer, keeping it in the memory, would go far to remedy this. Watts says, Let any person who would be convinced of their utility, put his hand on the answer and ask himself the question, giving the best answer he may be able; he will then judge of their worth, and see the necessity of committing the very words to memory.

4. May not the want of TRACEABLE DESIGN throughout the entire school *régime* and routine be another cause of inefficiency? This may, and should be, clearly defined and understood from the opening to the close of school, and from the entrance of a child as an infant until maturity. (See Departments: Chapters VII., X., XII., XIV., XVI., and XVII.)

5. Is not the INATTENTION of scholars, or WANT OF INTEREST in school engagements, a grievous cause of inefficiency? This is too general, for in very few schools are scholars made to feel that the school is theirs—entirely for them, every part of it, and always. Care is not sufficiently taken that all share in what can be done by them. They are often kept as babies by a nurse, as sheep by a dog; and at times by frowns and threats, if not blows, almost as culprits by a powerful official—making school irksome, prison-like, to be shunned and dreaded, instead of, as it might be, the happiest and most attractive of all places, causing them to feel and sing—

“ I have been there, and still would go,
’Tis like a little heaven below ;
Not all my pleasure and my play
Shall ” *make me late at school to*—“ day.”

Usually, on opening school, a *hymn* is given out by a teacher; many of the children often have no hymn-book; a whole verse at a time is read (*under such circumstances*, better to do as it is said Mr. Wesley used to do—give out a line at a time, that all might remember); a tune is raised—raised, indeed, utterly drowning the voices of the children, no regard being paid as to whether they sing or not; teachers *sing it*, sing it *all*, and often *as loudly as they can*; children resignedly let them, and have a little game the while.

Then follows *Scripture*. Many scholars without Bibles; selection is made regardless of them. For example, the first chapter of Hebrews was read on one occasion, with about four teachers and twenty scholars present, without a word of explanation; after which, a *prayer*, long and equally unsuitable, was offered. What possible interest could scholars feel in such an opening?

As a consequence, they often wait outside, not wishing to enter till the opening service is over. And why? Because

they are not required to take sufficient part in it. (See "School Routine," Chapters XII. and XIII.)

Nor is *teaching* always an improvement. Take a peep into a class as often conducted. The lesson for the day is too difficult; many schools have no uniform lesson at all. Then the teacher reads a book, or asks, "Children, what shall we read to-day?" When decided by this *august authority*, one at a time they commence. Ten scholars; thirty minutes for teaching—*three minutes for each*. But three bad readers take double time, three badly-behaved scholars take more to keep quiet. Others count round, find their verse; then talk politics, marbles, or anything, till the troublesome turn comes, and they, perhaps, get two turns, *i.e.*, read two verses—and the bell rings. Ask that class what they have learned. The teacher, truly, has been most earnest all the time at the one; but, like the lepers, where were the nine? Some teachers have some half-dozen or half-score subjects, with little time and no inclination to study more; like a horse in a mill, round, round, round they go with them; while others preach, talk—talk, preach—to the weariness of the class, who only wish the bell would ring; accounting for the boy who, when asked, "Why did the eunuch go on his way *alone* rejoicing?" replied, "Because teaching was over!" Many schools and classes have their opening exercises and teaching too much like this; but cannot school engagements be made both pleasant, interesting, and helpful to all? Certainly they can.

6. Is not the frequent WANT OF HOLY ENTHUSIASM in the souls of the teachers another cause of inefficiency? When love to the Lord Jesus is very small, we may expect love to the school, love to the work, love to the class, and love to the individual scholar will be faint indeed, and

will appear by signs unmistakable—want of regularity and punctuality, neglect of preparation, and consequent loss of power with the class, who are very quick in discerning who loves them and is in earnest for their good.

This malady, like leprosy, can only be removed by a Divine power, aptly indicated by the conduct of a City minister, who, when asked by an important superintendent, "Suppose all the teachers had resigned, what would you have done, sir?" with a calmness and composure becoming the pastor, he replied, "I would have taken you all to God;" to which silence was the only answer. This is the remedy, and is prescribed for under the head of "School Routine for Sabbath Morning." ALL TO GOD.

7. Are not LOAN OR CHARITY BIBLES a further cause of inefficiency? These are wholly unnecessary in most schools, and a serious hindrance to the work of God among the young, not only entirely severing the subject of the lesson from the mind, but also locking up the Bibles all the week in a dark cupboard. Whom can they benefit there? Treating our scholars, too, as Roman Catholics, sending them home without a Bible; in effect saying, "You cannot be trusted with these books, except under the eye of the priests and priestesses;" besides rendering self-improvement and scholars' agency in reading to others during the week impossible.

It is much to be regretted that this mistaken charity in many schools has become quite systematic—large numbers of Bibles in boxes or drawers being lent, Sunday after Sunday, to both teachers and scholars, to their infinite damage; and it is devoutly to be hoped that Christians so godly and earnest will see their mistake, and remedy this evil, as shown in the Appendix. (See Appendix No. I.)

Solomon speaks of "cruel tender mercies." What can they be? May we not answer, Charity Bibles? If lent, let them by all means be taken home. Scholars who read in their own Bibles on Sunday will be more likely to read them at home in the week; while those who borrow charity Bibles on Sunday will be less anxious to possess one, or, having one, to find and use it at home in the week. Boys and girls, young men and young women, should be above the pauperizing practice of borrowing; for even workhouse scholars could do no more. Away, then, with charity Bibles!

8. UNSUITABLE HYMNS AND TUNES are also a further cause of inefficiency. This is emphatically a singing age, and holy and happy as this part of our religious worship should be, it is a pity that danger from it should be possible; and especially that it should hinder the work of God in our schools. But schools have what appear to be most serious inconsistencies—elder scholars singing infants' hymns, "Little child, do you love Jesus?" and often to tunes never used in the sanctuary; and little children shouting advanced religious experience without one suitable idea: the former being annoyed (which we ought studiously to avoid), and the latter not being helped, but precious time wasted. The constant aim of the Sunday School should be, to bring every scholar into close connection with the Pastor, the Sanctuary, and the Church. Now, the principal connecting link beside the pastor is the denominational hymn-book, which contains an abundance of hymns suitable for *Bible scholars*; and, as we have no book higher than the Bible, the sooner Bible scholars possess that one hymn-book for life the better: the only real need being a school index at the end of the general index, perhaps four pages, of two to three hundred hymns, to meet all wants for

school as well as for public worship. The hosts of hymns and hymn-books constantly issuing from the press, as well as a general school hymn-book, serve very much to divert the minds of scholars from, and hinder their early acquaintance with and possession of, the *authorized book in use*. Ministers and teachers may consider whether for anniversaries, &c., their own precious hymns, well learned, so as to be sung without books or papers to a good sanctuary tune, and thus chronicled for life in the book, and refreshed in the memory by often seeing it, would not be preferable to printing strange hymns, and often screaming them to yet stranger tunes, perhaps never to be sung after. Far better to cultivate an intelligent use of the Divine sentiment in our hymns, and a correct, soft, and harmonious singing of the tunes, and thus save printing, and enable the congregation to know the words. Improvement here is both necessary and possible.

What with endless new tunes ever coming out, our idle dependence upon instruments, and too frequent neglect by organists and choirs of psalm tunes, our courageous young men dare not, or cannot, raise a tune in the sanctuary should the organist be absent, or at prayer-meetings, or even in the school-room, but, to their discredit, impose the duty upon some better-instructed female. And this, after all the noise about sol-fa training, part singing, Crystal Palace choirs of thousands, and evening entertainments by children singing solos, duets, trios, quartetts, and comic if not love songs—anything, everything but the one thing needful, all that fit and foster taste for company and gaiety in the world, where these things are looked for, and that tend to make our Christian circles and gatherings as worldly and useless to piety as those of the non-professing; while Zion languisheth for want. Our evil seems—too many hymns and tunes, and few thoroughly learned as they should be.

9. *Overlooking or not enlisting the* CO-OPERATION OF PARENTS AND DOMESTIC SERVANTS is a serious cause of inefficiency. Upon these generally, upon parents especially—many of whom will be found to be old scholars—and in some cases upon domestic servants, must depend the full success of our Sunday School work. Large numbers of parents love their children dearly, and think nothing too much that they can do, or ~~too~~ *too* costly that they can procure for them, and in sending them to the Sunday School many think that they do all they are required to do for their souls. Not being informed what is necessary, nor enlisted to carry out any sound system of teaching, their valuable agency in school work is utterly lost, and this grand opportunity of getting good to themselves is also allowed to pass by unimproved. The lesson, however good to their children on the Sabbath, without help at home during the seven days is almost certain to be lost.

And the same may be said of the domestic servant, with whom children are in so many cases entrusted day and night. Not to secure their 'co-operation also must be a further loss, both to themselves and to the children, and a sad cause of inefficiency. (See "Domestic Servants," Chapter XVIII.)

10. One other cause of school inefficiency is DIOTREPHEAN SELF-SEEKING, OR CAPTIOUS SPIRITS in the school, who love to have the pre-eminence.

Unless they be allowed to be this or that, or to take some prominent position or class they are not fit for, give addresses not worth hearing, or be made the study of the school, they sulk, show temper, find fault, and render all unhappy. Such not being the servants of Christ, the Church, or the young, but servants of self, if not of Satan, want the right spirit, need genuine conversion, till they can feel and say as the prodigal, "I have sinned," "I am not worthy," "Let me be

anything to please Thee, O Saviour." These, possibly without intending it, are a serious cause of inefficiency.

In closing this First Part, I would just observe that, while the avowed object of many teachers is to make Christians, to convert the children (a work quite beyond their power), they are in danger of overlooking what they can and should do. The work of the Sunday School is to make teachers, and that should never be lost sight of; for, in the natural order of things, within a very few years most, if not all, the scholars will be parents of the children of our business and labouring classes; and if while in the Sunday School they shall not have learned to teach, they will not be well fitted for parental responsibilities; but if they shall have been so taught as to be able to teach others, we may hopefully look to Him, who can regenerate, to make them Christians. This real knowledge, always with them, will exert on the mind and character such a moral power and Godly tendency as, with the ability, will lead to the desire to be teachers; then the wish to leave the school will be the exception, not the rule: the mere hope of which will be as refreshing as the realization is reasonable and to be expected.

I proceed, then, in the next Chapter, to prepare the way for a system of real teaching, suited to remove most of the signs and causes referred to, and which will be the more necessary should Government Education banish the Bible from our Day Schools.



SECOND PART.

CHAPTER IV.

INQUIRY AS TO THE PROPER AIM OF THE SUNDAY SCHOOL.

BEFORE submitting the "Helps for Teachers," let us pause for a moment and ask, "*What is it that Sunday Schools are or should be aiming at?*" Is it not to teach to the young the claims of the Divine law upon them as revealed in the Bible? Where, then, can we look for guidance so safe as in the lessons of the great Teacher himself? The Lord Jesus set forth His religion by various figures or similes, *e.g.*, as a *building*, with special reference to its foundation (Matt. vii. 24-27). Two houses were built; one of the two fell, and great was the fall of it. But why did it fall, and what does that fall teach us? Surely the danger and folly of a defective beginning. This parable was both the conclusion and application of the greatest discourse ever delivered, by the greatest preacher that ever trod this earth, on the most important of all subjects to man, to, if not the largest, certainly the most remarkable audience ever gathered, as the last three verses of the fourth chapter of Matthew will show. Probably many of them may have been lunatic, or healed of incurable diseases, restored to sight, dispossessed of evil spirits, cleansed from leprosy, if not even raised from the dead. And what was the subject? An exposition of the

Divine law to adults who knew it; to establish its claims upon all; to show that they must be met; to convince them both of their guilt in breaking the law, and total inability to keep it; and that His own righteousness alone can satisfy Divine justice for those who "come to" (Luke vi. 47) and receive Him as their Lord and Master (John i. 12). Then, as *leaven*, which was hid, buried—buried in meal, and being there exerted a power upon all the meal; for we read, "The whole was leavened." Also as *seed-corn*, sown to produce the harvest, not on the day it was sown, but in the coming season. This last parable shows seed sown on four grounds or soils: notice two of them. First, *the wayside, the down-trodden, the unploughed soil or ground*. Seed ever so good sown there was either crushed by the foot or devoured by the fowls. The Saviour said, "When any one heareth the word and understandeth it not, immediately the devil cometh and catcheth away that which was sown in his heart, lest he should believe and be saved." "These are they by the wayside." Notice, secondly, *the shallow-ploughed soil*. Here good seed was sown, and quickly sprang up; "but having no deepness of earth, when the sun was up, lacking moisture it was scorched and withered away." Here was ploughing, but not deep enough. *Ploughing* in husbandry is suitable work, and as necessary to the future crop as the sowing. Both, we know, in nature are reasonable and each absolutely necessary; either of them neglected will prevent the harvest. Nor can the *order* be reversed; while the ploughing must be done—done thoroughly and deeply enough to receive and cover the seed—it must also be done *before* the sowing, or there will be no crop. Moreover, the *sowing*, too, must be done—done in the proper season; and the seed must be *buried*, deposited in the soil, or it cannot even grow, much less can it produce a harvest.

Here, I think, we have an important lesson, suggesting permanent and vital mistake in our school work. The ploughing and tilling the soil, and the sowing and burying the seed, have been too much overlooked and neglected; talking and preaching have been too much substituted for real teaching; and we have looked in vain for a plenteous harvest.

The late Dr. Leifchild said to me:—"We ministers give our people credit for knowing more than they do of the Word of God, and therefore we all teach it too little. And the people, on their part, give us credit for knowing more than we do, and, in consequence, don't trouble to search the Scriptures to see whether or not we give the truth, and the whole truth." Is it not so with teachers and scholars?

Religion, as thus set forth by the Saviour, is a rational thing; and children are rational beings, moral agents, and must be taught and dealt with as such. "The ox," it is said, "knoweth his owner;" *but he does not know that he does.* Children know, and know that they know, and know, too, very early in life, the consequence of an action or an omission. This is consciousness or reason, and involves responsibility; and it is this moral and responsible nature in children that Sunday Schools have to do with, and that needs to be *moved, stirred, ploughed, and ploughed so deeply* as to create soil out of wayside ground, as well as prepare it for the seed by teaching early such essential truth as not only the *being of God* as proved by His works, always present, always observant, and always doing them good, their natural *relation* to and *dependence* upon Him, but also that they have broken His holy laws, and therefore are *sinner*s against Him, and *lost for ever, unless saved in His way*, as revealed in the Bible, &c.

By this teaching the *understanding* is informed on the most important things, the *judgment* strengthened to decide about them, the *memory suitably* exercised and stored, the *affections* directed and drawn to objects worthy of them, the rebel *will* is warned, checked, and subdued, and the *conscience* scripturally enlightened to fulfil its important office; moving the *whole nature* to remember and *fear* a holy God, to *cry* to Him *for mercy*, and to *hope*, through Jesus Christ, for repentance, pardon, and the Holy Spirit; and thus, in a Divine way, at an early age to *know the evil and guilt of sin and need of salvation*.

This is *ploughing*, or digging down deep to lay a foundation of principle and character never to be shaken; and this can, with ease and certainty, be done in our Infant class (but never after so well), so that every child in that class, if properly instructed, may and should be taught a summary of these great truths, these first principles, *while the mind is free to learn them*, say between four and eight years of age; for it is all but impossible to implant them in after life, *when sin and folly have obtained possession and mastery*.

How can the foundation of a building be properly laid after the roof is on? How can ploughing be safely done after the seed has been sown? What can be expected from seed, however good, sown on unploughed soil and out of season?

And yet I much fear that both teachers and ministers, to their dismay, discouragement, and almost despair, are labouring at this day after day, year after year, and therefore gathering very little harvest, but too often losing both service, seed, and precious souls. A remedy, then, to be commensurate with the evil and effective for good, will require settled, suitable, traceable system, for the following reasons:—

1. The short time scholars are under the teacher's care, viz., if regular and punctual, perhaps about three hours in seven days.

2. The inability of parents in our day, through the disuse of Catechisms, to do their duty without both guidance and help in the all-important work.

3. The desultory and unconnected nature of what is too generally taught in the classes and by the schools, too frequently entirely forgotten by the scholar.

4. The conscious inefficiency of many earnest and devoted teachers from unavoidable causes, as physical weariness from labour, want of time, health, and ability, so to study the lessons as to show from them the great things of God according to their need.

5. The great need there is of some safe and sure method of self-help for scholars during the week, and also to instruct and enable parents to co-operate with the teachers in the work. And, further, the Bible being so large, to guide children where and what to read as most suitable to their age and circumstances in life. The following suggestions are therefore submitted as to what to teach, to whom and how to teach it.



CHAPTER V

THE PLAN OF REMEDY, OR CURE FOR EXISTING INEFFICIENCY.

IT is necessary that an enlarged view be taken of the *work* to be done by the Sunday School, the *agents* to be employed, and the *spheres* of their operations. If the Sunday School is destined of God to *reach and benefit our labouring classes*, the school-room cannot be its *whole* sphere, nor the teachers its *only* agents, nor are the scholars in attendance *all* whom it has to teach; but both work and workers must be included, something as follows, with system suitable thereto, viz. :—

1. Infant and all classes below the Bible classes.
2. Bible classes, or general school.
3. Intermediate classes, for scholars who too frequently are tempted to leave the school from mistaken notions as to age, &c.
4. Senior classes of both sexes.
5. The parents of the scholars, and
6. Domestic servants.

All of these are needful to complete Sunday School efficiency. Each should be taught or engaged in separate and distinct duties and departments, and directions will be found herein for their several working.

The system suggested is largely based upon a diligent use of Catechisms, believing, for reasons given at page 27, that

no teacher, and very few, if any, parents, can teach the Bible as well without as with them. But as many are already extant, and others frequently issuing from the press, it seems desirable to make a definite suggestion for the guidance of those who may not have thought on the subject.

Scholars of different ages and different classes in the school need Catechisms, and teaching accordingly. This has been fully considered and provided for in the "Divine Songs," "Preservatives from the Sins and Follies of Youth," and "First, Second, Historical, and Scripture Catechisms;" and being also undenominational, they have been chosen as most suitable: and certainly I know of nothing in the English language so comprehensive and concise—so sublime, and yet so simple—so perfectly suited to the wants and capacities of children, and yet so permanently helpful in all after life, whether it be in the mind and heart of the scholar, the Christian effort of the teacher, or in parental co-operation with the Sunday School in the family.

Reverence also for the Divine name is an essential in teaching religion to youth. Some Catechisms are painfully defective in this—not fit to be taught, requiring little ones to utter and repeat the holy name time after time with no qualifying word before it; and certainly with twenty, forty, sixty, eighty in a class shouting out "God, God, God," as the first word of an answer, one cannot help fearing a loss of all reverence for it, and a hardening influence on children as the result. Surely all will do well to notice this. Jehovah was pleased to give to Moses a Third Commandment, and it is said that pious Jews would pass over the sacred word in devout silence, lest they might profane it. The Lord Jesus gave a prayer to his disciples, and the first petition was "Hallowed be thy name." But even He did not mention it in the whole prayer. Watts has observed this reverence

in his writings for children. (See Hymn 19, Divine Songs, and Reading lesson on Profaneness in Preservatives, with both reason and Scripture to prove.)

Dr. Watts was a man of large mind, laborious study, high attainment, an extensive author, and most of his works are still of great practical worth. His writings for children are specially valuable, appreciated by Christians of all denominations now, and will be increasingly so, from their adaptation to meet the sad wants of this age. When we consider his great learning, deep piety, sound doctrines, and devoted study for the welfare of children, without thought of either pecuniary advantage or denominational preference (the one design of his clear head and warm heart being the glory of God in the good of all), we may expect to find the same adaptation to the wants of the children of our day that they certainly possessed in his own. A careful examination of them will fully convince unprejudiced minds of their fitness to the end in view, and of their completeness as a whole ; **each Catechism being an entire body of Divinity**, according to the capacity of the child—the first for infancy and childhood ; the second for youth, to prepare the mind for the “Assembly’s Shorter Catechism” in all its denominational adaptations, and any that may be considered on a par with it.

These, well learned, are a complete education for the Sunday School, both scholars and teachers ; and if the latter would master them for themselves, they would be well qualified to teach. And should the former be thoroughly taught them, very different results will soon follow their labours and their learning, and Sunday Schools will be far superior to what they now are in many places, in both town and country.

It is not supposed that these Helps and Hints are equally needed in all schools ; nevertheless, there are very few that may not derive benefit from them, in whole or in part.

CHAPTER VI.

COUNSEL AND CAUTION; OR, SUGGESTIONS FOR INTRODUCING AND USING THE PLAN.

THE great mistake of our day seems to consist in overlooking the fact that Sunday Schools are for the scholars. Some schools, or classes at least, as now conducted, seem only for teachers. Teachers have the books, teachers announce the hymn, teachers read it all, and a whole verse at a time (which, of course, is far above the ability of the children to remember, many of whom have no books), teachers sing the tune, teachers read the Scripture, teachers pray the prayer, during the whole of which some have to talk, scold, and frown in the classes to keep scholars quiet. Scholars may have a few minutes each for learning during morning or afternoon; the rest is durance—they learn too little, and enjoy less. In such cases teachers do not sufficiently think, or they would be convinced that *their* doing everything will never effectually teach scholars how to do it, nor give them either pleasure or profit in school lessons or exercises. In some schools, in consequence of this mistake, the reign of terror is the order, and scholars are turned out even, only for want of something to do. In others, anarchy is rampant,—no control—scholars, utterly regardless of the object of meeting, defy teachers altogether; and after-consequences are deplorable. Surely neither can be right, nor is either necessary. Only let scholars be fully employed in the exercises, and teachers need to be neither slaves nor despots, but

esteemed and loved by scholars as real friends, intelligently guiding them to take their proper part in everything done in the school, and thus safely promoting at once their pleasure and their profit.

These "Helps for Teachers," if adopted by the schools, and embodied in the rules, being intended for all departments, will show how scholars may be interested and happy in doing all school duties and exercises.

The whole should be read over at successive weekly meetings of the teachers, each taking turn to read a chapter or paragraph, and so gone through and understood before beginning to carry them out, or their novelty may make them appear impracticable, because a little difficult at first; but with a careful perusal, as suggested, and a deliberate commencement, thoroughly teaching everything, and by repetition losing nothing, in twelve months they may be in use in all departments, with a greatly improved state of mind and conduct in the school, fully compensating teachers for all toil, care, and even concession, that may have been necessary.

Every scholar should be taught the First Catechism, Prayers and Graces, Divine Songs and their tunes, and also to sing the names of the Books of the Bible; and I have little hope of successfully building without this preparation, this digging down deep for the foundation, or of reaping a harvest without this ploughing, tilling, and preparing the soil. Indeed, only as all these are taught from the beginning, and uniformly worked out in the several departments, can their work be as effectively done, or their worth be fully known. Let every school order twice as many Hymns and First Catechisms as they have scholars on their books, and lavish these books among the parents as well as the scholars. The result will very soon and very richly repay the apparent

prodigality. Send them abroad like snow-flakes. Many hundreds of children will work at them in the week, and parents will help them if they have the books.

1. **MINISTERS** may render essential service here, both in introducing and working this system.

First, by inviting teachers to meet and read over these suggestions, that they may be intelligently and unanimously adopted.

Secondly, by kindly guiding the schools, at least at the first, giving to the Superintendent a small portion for the Sabbath to be taught in each department, and calling in at the close of the day, month, or quarter, to ask the questions, and thereby help and encourage both teachers and scholars. Real teaching would then be accomplished, and the school would soon become as truly and as happily a part of the minister's charge as the church itself.*

And, thirdly, in connection with the Intermediate Class, by not only suggesting what to study, but also by specially guarding against even the organisation of a class with such powers, except of those youths who, having qualified themselves as mentioned in Chapter XIV., could safely be entrusted with the rights, privileges, and prerogatives therein described. There will be little or no difficulty in introducing scholars from the general school after having been grounded in the teaching suggested for them; but far better to defer the formation of the class twelve months or longer than subject minister, officers, and teacher, to the possibility of humiliation from minds unfitted for it by this essential preparation.

* Some schools chalk on a black-board the duties of the day, and thus secure both uniformity in what is taught in the classes and time for scholars to get ready for the exercises.

2. SUPERINTENDENTS will need to guard, above all things, against haste in introducing and using the system. Little by little, little by little, but that little really taught each Sabbath, so that every scholar may remember and teach it in the week, and then let the whole of these littles be well kept in the memory by repetition.

In the instructions for the Bible Classes (Chapter X.) very much will depend upon the Superintendent, as his post at the desk will enable him to teach to all, by judicious repetition, whatever may be decided upon, without even consulting the scholars. (See Chapters XII. and XIII.)

3. TEACHERS also may need a word in this Chapter, especially this: While thousands will rejoice to have something definite to teach, that they may do it and know when it is done, there are, doubtless, some (a small proportion, however, of the whole) who, from a natural aptness to teach, superior education, and other advantages for the work, would, under any system, or even without system, be successful teachers of the young. Such, however, are the exceptions, and they do not render it less necessary for the many (who are not thus highly favoured) to have a definite, simple, interesting, and instructive method which all may be able to follow. If the former will only remember the time *they* find to be necessary for preparation for their work, with their comparatively gigantic abilities and resources, they will be convinced of the necessity for such a method for others, alike suited to a single class, the whole school, and the family circle; which those teachers who are parents may very soon prove by commencing the first list of lessons with their own children at home. (For special duties of teachers, see Chapter XII.)

Should the school lend BIBLES in the classes, after one clear month cease to do so; but by no means give them—let

all teachers do their best to induce every scholar to buy one. The Librarian, or a special Secretary, should earnestly undertake this important work, as shown in Appendix No. I.

4. The INFANT CLASS should begin at once, as provided for in Chapter IX., with lessons showing what and how much to attempt at one time; and should the teacher fail to get at least some of the class to remember what is given each Sabbath, it may result from loss of time, which often happens from want of proper assistance or system (see Conclusion); and then, instead of twelve Sabbaths for the first section, more will be necessary. This class needs a separate room, two or more teachers, and suitable opening and closing. Infant Classes may be kept constantly reading, repeating, saying or singing Morning or Evening Prayers and Hymns, the Graces, the Answers, the Hymns and their tunes, or Names of the Books of the Bible, because these afford the greatest possible variety for change of posture—sitting, standing, &c.—and therefore should be ever sounding in their ears or on their tongues. Singing also from 2 till 2·25 on Sabbath afternoon (see Chapter XII.), sending home books to parents to invite their co-operation, as well as holding parents' meetings, are all necessary to full success.

5. The BIBLE CLASSES, or general school, while learning the Catechism Answers from the Superintendent at the desk, will need to adopt Divine Songs as the School Hymn Book, during this introduction, as follows:—Announce that all scholars early the next Sabbath morning will be presented with a hymn-book instead of a ticket, and let those not early have one for one halfpenny; First Catechisms the same price.* At first a copy of those at three shillings per hundred

* The Tract Society have agreed to publish Divine Songs in cloth at six shillings per hundred.

might be given to each scholar present at morning school, whether early or not; and it would be far better to *give* one at first than that any scholar should be without, as the object is twofold—first, to teach every hymn to each scholar, and secondly, to interest and engage every scholar in all school duties. These hymns may take the place of reading lessons by all reading, first in lines, by repetition, then the entire verse, beginning at the first hymn, and so on throughout. Schools should make the first List of Lessons (pp. 83 and 84) their sole study for six months, that all in the school may learn them. Teachers need and will profit by this as much as scholars. Give notice at once of a free tea with the teachers at the end of three months, for all scholars who shall know by heart the first section, the first Psalm, and the two Graces, but only those. Let all possible help be given by singing and repetition to master them week by week.

At the meeting the following order will include the whole with pleasing variety:—Children say Graces in unison before and after tea. Minister, Superintendent, or others, may take part, but no time for comment. If needful, kindly prompt the first word of a hymn or a verse. Give only the keynote, and children will always begin the tune and sing the first verse alone; then teachers softly join in.

Devoutly say together in unison (without books) the first Psalm. Then the first Hymn, and sing verses 1—3. Then Ans. 1—6; say H. vii., sing v. 5—7; sing Names of the Books, “Gen., Ex., Lev., Num.,” say H. viii.; sing v. 5—8. Ans. 25—42; say H. x., sing v. 4; say H. ii., sing v. 1—4. Ans. 7—12; say H. xi., sing v. 1—2; say H. iii.; sing softly v. 8 and H. ix. Ans. 43—60; say H. v. and vi.; then sing H. iv. Congratulate the dear children for their labour and success. Entreat all to teach to others what they know. Ask those who mean to try to hold up hands. Close the

delightful evening by singing Hymn iv., "Happy the child," &c. ; then Prayer and Benediction. On the following Sabbath day announce another treat in three months for scholars who know the second section, and others who may have learned the first. If Superintendents and Teachers will kindly help by constant repetition, results will amply repay. The first meeting may be small, but the influence on the school will be great, and numbers will increase by the next. All should be encouraged to learn these lessons. The Second Catechism may be commenced after six months, as suggested in Chapter X.

6. Notice should be given to elder scholars in the general school that as soon as these simpler duties shall have been accomplished, and boys above thirteen or fourteen thoroughly know the contents of both the books, the Names of the Books of the Bible, and Answers of the Second Catechism, an **UPPER BIBLE OR INTERMEDIATE CLASS** will be commenced, and that each must pass through an affectionate but searching ordeal as to his knowledge of them before entering it.* Any youths who have not had the advantage of this proper teaching in the Infant and Bible school might be received as candidates, but not admitted to *full membership*—that is, to take office or to vote with the class—until they have accomplished it. Let teachers encourage all Bible class scholars to have the books, and learn in the week, both at home and in

* Discretion as to fitness for the Upper Bible Class must be left with the superintendent, the teacher, and the class ; and in case of difficulty, the minister might well be consulted. Admission certainly should not be made too easy, and attainment in all cases should be one essential ground of eligibility, on account of the duties, requirements, and prerogatives of the class. Ability, perseverance, home and other advantages, will better qualify some to rise at thirteen than others at fourteen or even later.

the class, as suggested below, that they may rise in due course.

7. A permanent WEEK-NIGHT CLASS, to help those who may need assistance, would be a great blessing. Moreover, these youths should be an object of interest and Christian anxiety to every teacher, and particularly to the minister, who would do well to be at some pains to convince them that he is their true friend. (See "Intermediate Class," Chapter XV.)

8. SENIOR CLASSES, which are peculiarly the pastor's charge, with teachers in full sympathy with him, would often gladly receive from him suggestions as to what they had better study, or at times he might preach upon their subject, and so meet the wants of the young people as well as deeply interest them in the entire service. Indeed, by a little pre-arrangement, the upper classes might be specially profited in this manner, and their best feelings drawn towards both himself and his ministry, while the general congregation need know nothing at all of the matter. (See Chapter XIV.)

9. PARENTS who love their children, and wish them to grow up loving and obedient, and with right principles, a comfort and a credit to them in after life, will do well diligently and thoroughly to train them up as suggested in the following pages, and in Chapter XVII., on "Parental Co-operation." Much enjoyment may be experienced in singing the hymns—the loved ones, as precentors, giving out the hymn that has been learned, the parents leading by either singing or playing the proper tune. Children seldom tire at this, even when weary of play. They may also greatly help

and cheer on children by learning both Hymns and Catechism Answers with them, letting them occasionally hold the book and ask the questions; and should parents make a mistake, and children have to correct it, they will do well to say the answer properly. In this way domestic circles may spend many happy hours together, with useful results to all.

Graces at meals should always be said slowly; and if several children, better let all say one in unison, than that either should be preferred or slighted.

Morning and evening prayers may be said by children while very young, kneeling in the mother's lap, and when older at the parent's knee. And nothing can exercise a more salutary influence on either children's minds or parents' hearts and hopes than the mother kneeling with them the last thing at night and offering a few words of prayer, letting them occasionally repeat a portion; and if they should sometimes see a mother's tears for them, no harm can come of it. A feeling prayer, a parent's blessing, and loving kiss are a hopeful close of the day for both child and parent.

10. DOMESTIC SERVANTS must not be overlooked here; for it is almost certain that many of them within a few years will become parents, and will then specially need to know how to instruct little ones. The greatest care possible should be taken to show them how to teach the contents of these little books to children. This, however, might with great propriety be a work quite distinct and apart from the school, undertaken by pious females under pastoral guidance and oversight, as suggested in Chapter XVIII.

The time necessary for this REAL TEACHING will surprise some, and convince all thoughtful minds how little had been taught before without system.

TEST EXAMINATION.

If Superintendent will put the following questions to the whole school, the answers will show the unfit state of many of the scholars for the bad society in which they are often called to mix and work :—

Q. What is food for ? A. *The body.*

Q. What is religion for ? A. *The soul.*

Q. Have all people souls ? A. *Yes—No.*

Q. Has every one of you a soul ? A. *Yes—No. Yes—No.*

Q. How do you know you have a soul ? A. *Bible says so.*

Q. Where ? A. *Mother says so.*

Q. How does she know ? A. *Minister says so. It answers his purpose.*

A wicked person may easily raise doubts in the minds of such children of their own immortality, their accountableness to God, and of the very being of a God, and so lessen, and perhaps annihilate, all fear of Him.

Dr. Watts's Second Catechism, Answers 1 and 2, give an unassailable reply to the question, with Scriptures to prove ; may be taught to the whole school in a quarter of an hour, and would fortify our youth above anything I know, especially after having been well grounded in the First Catechism and Divine Songs.

The HELPS for both teachers and parents in working the system now claim our attention, and we commence with the Infant and Elementary Classes in the next Chapter.



THIRD PART.

CHAPTER VII.

MATTER AND METHOD FOR CHILDREN IN THE INFANT AND ELEMENTARY CLASSES.

THE DESIGN here is, to prepare each child to receive the Bible. Only two books are needed beside the Bible, viz., Watts's First Catechism and Divine Songs, and, in addition, the Names of the Books of the Bible. More will not be necessary; better cannot be taught. These, intelligently fixed on the memory, will be the best preparation to understand the Bible when read or preached, or to use it when possessed.

First. Let us notice the FIRST CATECHISM, which is printed *verbatim*, with Dr. Watts's Preface (pp. 49—57).

1. In pages 51 and 52 are 24 Questions and Answers, comprising a complete body of divinity; one taught weekly, all may be learned in six months. These, when thoroughly committed to memory, are a light in any mind to show divine things—as, our relationship to God, sins against Him, accountableness for these sins, and the way of salvation from them, and their deserts. All are specially written for the first learning of little children from four years old upwards, or even earlier than that.

The way to teach these Catechisms to children without wearying them, is as follows:—First say over the Answer four times, or more if necessary, scholars repeating each time, until a fair proportion answer correctly; then ask the Question four times, scholars answering each time—and it is learned. These should be frequently repeated, so as never to be lost.

Teach every child these 24 Answers.

2. At page 56 are two Graces for daily use at meals. These, fixed on children's minds, and fastened on the memory by frequent repetition, explained and enforced by the example of Jesus, who always gave thanks before eating, will be a great help to Sunday-school work; giving, at three meals a day, forty-two religious engagements during the week when the teacher is not with them, forming a religious habit, and possibly exerting an influence for good on others. Jesus describes His disciples not only as "the salt of the earth," "the light of the world," and "a city set on a hill," but also as a candle in a house; and such is a little child saying graces. When suggesting this to the teachers of King-street Chapel, Portsea, the Rev. W. Rose said: "A teacher in this room, when a child only three years old, was invited out to tea with a lady, whose husband coming in commenced his tea without the grace. Observing the little girl sitting silent, as if waiting for something, he said to her, 'Come, begin your tea;' but she did not, but said something he could not understand, and inquired what it was. The lady remarked, 'She says, Ast a bessin!' Being conscious of the omission, he complied, and immediately the child gave evidence that that was all she waited for. The decision of that little child was a rebuke never forgotten, showing the good influence of proper training." "Train up a child," &c. May not parents

be thus reminded who used to "ask a blessing," but do not now? This influence of the little ones is worthy of consideration.

Teach the Graces.*

3. At page 56 are two Prayers for week-days, morning and evening. To teach these at first they may be said at the opening and closing of the class by the teacher, sentence by sentence, all repeating until they know them; thus giving 14 more religious engagements during the week—in all 56, or 8 every day. These will tend to mould the mind, character, and habits of the children, as well as frequently to remind the father and mother.

Teach the Prayers, and the Hymns 25 and 26.

4. At pages 56 and 57 are enlargements of these Prayers, as the child may be able to remember and use them; they are not all fresh, as the three parts of the former make only the first paragraph of each of these morning and evening, thus being less difficult to children.

Teach these Enlargements.

5. At page 57 are additions for the Lord's day, morning and evening, and both teachers and parents will do well to teach and use them.

Teach these Sabbath additions, and the Hymns 27 and 28.

6. At pages 52 to 54 are 36 Questions and Answers upon Names and Characters in the Old Testament. Dr. Watts did not give a verse with an abstract idea to these infant children, but *a man*, with a brief outline of his history, especially in reference to the frown or favour of God. These characters

* Also second Graces before entering the Bible classes.

should be taught to the children (the Answer first), and may easily be made most interesting and instructive, direct from the Bible. Indeed, they serve, with the Questions on New Testament Characters, most effectively to illustrate the previous 24 Answers on the facts and doctrines of the Bible, as shown in the Second List of Lessons for the Elementary Classes (pp. 88 and 89), which are illustrated by both Hymns and Scripture.

Teach well the Old Testament Names.

7. At pages 54 to 56 are 34 Questions and Answers on New Testament Names and Characters. These, as well as the above, given by the Holy Spirit as lessons, illustrations, and stories, must be the best subjects possible for ordinary addresses, being ALL DIVINE. How injurious in religion must be the tales and anecdotes of questionable origin so often told, human at best! And scholars may frequently be heard to say, "Holloa! he ain't got 'old o' that by the right end; I've heard that afore, not like that." Can the Holy Spirit work by such means, while his own inspired lessons are neglected?

Teach well the New Testament Names and Characters.

8. In Matthew vi. 9—13, and Luke xi. 2—4, will be found the Lord's Prayer. Reading it from the Bible to children stamps it in their minds with Divine authority.

Teach and use the Lord's Prayer.

9. In Exodus xx. 1—17, and Deut. v. 6—21, are the Ten Commandments, which should be taught, sentence by sentence, direct from the Bible, the children repeating until they know them by heart. Never were the first five more needed than now, and especially the second, to guard children against the idolatrous errors of Roman Catholics—making,

and bowing to crosses, crucifixes, altars, &c., which God has forbidden. Children ought to know of this.

Teach well the Ten Commands, which are the Old Testament Catechism, given for all persons in all ages.

10. As these Names, Commands, and Prayers extend from Genesis to Revelation, so that a child can scarcely open the Bible without seeing one or more of them, this knowledge will increase the desire for the sacred volume, and enhance its value to a child when it comes into its possession.

These should all be kept fresh in the memory by constant repetition.

Secondly. The other book for use in the Infant Class is WATTS'S DIVINE AND MORAL SONGS, which he evidently intended as a couplet with the First Catechism for children of tender years. Observe the importance of the subjects, as well as the completeness of the list, for a child's life :—

DIVINE SONGS.*

- | | |
|--|---|
| 1. A general song of praise to God. | 10. Solemn thoughts on God and death. |
| 2. Praise for creation and providence. | 11. Heaven and hell. |
| 3. Praise to God for our redemption. | 12. The advantage of early religion. |
| 4. Praise for mercies, spiritual and temporal. | 13. The danger of delay. |
| 5. Praise for birth and education in a Christian land. | 14. Examples of early piety. |
| 6. Praise for the Gospel. | 15. Against lying. |
| 7. The excellency of the Bible. | 16. Against quarrelling and fighting. |
| 8. Praise to God for learning to read. | 17. Love between brothers and sisters. |
| 9. The all-seeing God. | 18. Against scoffing and calling ill names. |
| | 19. Against swearing, cursing, and taking God's name in vain. |

* For convenience of reference and for use, they are printed entire with music to each hymn. See page 58, and following pages.

- | | |
|--|--|
| 20. Against idleness and mischief.
21. Against evil company.
22. Against pride in clothes.
23. Obedience to parents.
24. The child's complaint.
25. A morning song.
26. An evening song.
27. For the Lord's day morning.
28. For the Lord's day evening. | 29. The Ten Commandments ; the sum of the Commandments.
30. Our Saviour's golden rule.
31. Duty to God and our neighbour.
32. The Hosanna ; or, Salvation ascribed to Christ.
33. Glory to the Father, and to the Son, and to the Holy Spirit. |
|--|--|

The above hymns comprise almost every essential religious subject for children, and should all be taught and sung to good psalm tunes, and the same tune always to the same hymn. Whatever the denomination, I know nothing else so necessary for young children.

Teach thoroughly, then, all these Divine Songs.

The Moral Songs are equally good in their place, and may safely be taught ; while the first and the fourth ought to be known by every child :—

MORAL SONGS.

- | | |
|--|---|
| 1. The Sluggard.
2. Innocent Play.
3. The Rose.
4. The Thief. | 5. The Ant or Emmet.
6. Good Resolutions.
7. Summer Evening.
8. The Cradle Hymn. |
|--|---|

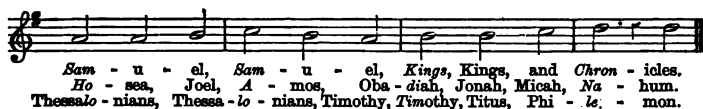
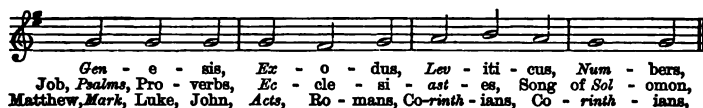
Thirdly. One lesson more remains to complete the work of the Infant Class, viz., the NAMES OF THE BOOKS OF THE BIBLE, which have been set to the following well-known tune, and should be thoroughly taught and frequently sung by the little ones (see next page).

This arrangement will greatly facilitate the learning of them, and will also enable the whole school to sing them together with both ease and enjoyment.

Better *say* over the Names a line at a time, as emphasized, before singing, till scholars repeat properly.

NAMES OF THE BOOKS OF THE BIBLE.

The syllable accented takes the first note in the bar.



Thoroughly teach these Names.

In order to convince those who may not have considered the importance of the subject, take an illustration or two. Suppose a teacher with eight boys to say, "Now, dear boys, turn to the third chapter of Ruth." "Ruth," says one, "where's she?" Wonders, but can't remember, and after a bewildered pause, scrambles to the List of Names at the beginning of the Bible; but before he can see it there even, another, perhaps a little boy, has chapter and verse, and reads it. Disheartened, the poor fellow shuts the Bible, and says, "Bother the book; I shan't try again." He feels that his dignity has been insulted, and he can't stand it. Now, that boy can shine somewhere, perhaps with a pipe, an oath, rowing on the water, or a round at fighting; and he says,

"Bother the class," and very soon "Bother the school," and does not come again.

Now, I maintain we have no right to wound a boy before his fellow-scholars, when he is doing what he can, if it can be helped. Should any doubt on this question, let them try the ordeal upon themselves. Nothing teaches like experience.

Let eight teachers or adults sit in full view of the minister, who says, "Please turn to the 7th chapter of Micah, 8th verse. When all have found it, I will read it." Pause. "Mr. XLNT, are you ready?" "Not exactly." "Miss Dunnowhere, we are all waiting for you." Surely, with a warmth in the cheek rising to summer, if not to fever heat, they would say, "I can't stand this;" "I shan't come again." Nor would they.

Now, to have known the Names would have prevented all the evil in both cases.

Then teach them thoroughly in the Infant Class, and repeat them often in the General School.

When scholars thoroughly know by heart, and have said privately to Superintendent or Secretary, the contents of these two books, and the Names of the Books of the Bible, and possess a Bible of their own, they should be presented publicly, before the whole school, with a new Church Hymn-book and a Second Catechism,* and be raised at the next change to the Bible Classes. Perhaps the usual quarters may be the most suitable times for removing scholars.

As success in the Infant Class will consist in teachers losing their best scholars in this way, they should keep a private record of all children passed to the Bible Classes, as an encouragement from the past and a stimulus for the future.

* This reward being almost the only expense for scholars, should be cheerfully borne by schools, having been well earned by the little ones.

As soon as the quarter shall have turned, teachers should call the special attention of any other scholars likely to be ready for the next or following change. This will give a healthy impulse to their learning in the class, secure new help as leaders in answering, as well as increased effort and co-operation at home.

In my visitation I have seen Infant Classes as under:

No. 1. About forty crammed in a room almost to suffocation, left to a child, and no system of teaching.

No. 2. Left to a child alone, about sixty to eighty children on a nice gallery; but what time could she have for teaching?

No. 3. In a large cold room; high forms; teacher there sometimes; no system; opportunity lost.

No. 4. A pious young lady alone; away in the morning; forty to fifty children; working very hard with letter-box, but no system that can be called up after six months.

No. 5. A male teacher, about sixty years of age; eighty children; makes a toy of them, and they of him in return, but no system of suitable teaching.

No. 6. An aged female left alone with eighty to a hundred children; no system of teaching that could be traced.

No. 7. A perfect room; three first-class teachers, working well with letter-box, but without traceable system. Much time and labour lost. Too little remembered.

The Infant Class always requires two teachers—one for Hymns and Singing; another for Catechism, Prayers, Graces, &c.: and better seek the help of a day teacher to insure real teaching on a traceable system to little ones, than lose the precious season of childhood.



CHAPTER VIII.

BOOKS TO BE TAUGHT IN THE INFANT CLASS.

1. *Watts's First Catechism*.—Contents : Twenty-four Questions and Answers on Bible Facts and Doctrines, and seventy on Bible Names and Characters ; also, Graces, Prayers for Week-day and Sabbath, Lord's Prayer, and Ten Commandments.
2. *Watts's Divine Songs*.—Twenty-four of these are printed in large type to be used as reading lessons, with the whole of the First Catechism, two Lists of Lessons, and Names of Books of Bible set to music, on the first page.

DR. WATTS'S Prefaces to these little books are so wise and weighty that I deem no apology necessary for inserting them :—

WATTS'S FIRST CATECHISM.

DR. WATTS'S PREFACE.

“THE most general and the plainest principles of the Christian religion are contracted into so short a form in this First Catechism, that they may easily be learned by heart by a child of moderate capacity at four or five years old. Where the understanding appears more bright and early, the child may begin sooner. The questions and answers are ranged in such order as may let the things of God into their minds in the easiest manner ; and for this purpose they are described in the most obvious and familiar words and phrases.

“Notwithstanding all the care that is taken in composing a Catechism in the plainest language, yet it may cost the teacher some little pains to

“make the young child understand every word of it. But it is necessary
“the child should have some notion of the meaning of every answer
“before he proceeds to the next question, because every following question
“depends upon some former answer. And parents and teachers should use
“their utmost skill in leading the child into the meaning of every question
“when they ask it, and of every answer when the child repeats it, that the
“child may not hear and learn mere words and syllables instead of the great
“things of God and religion. Surely a child of four or five years old may easily
“learn one answer in the First Catechism every week ; and since there are
“but four-and-twenty questions in it, he may finish it in five or six
“months’ time ; and he may grow very perfect both in the words and
“meaning by repeating it constantly once or twice every week till he is
“seven years old. If the young child can read before he has committed
“this Catechism by heart, it may be useful for him to read it all over by
“way of lesson at the reading school every week while he is learning it,
“that he may take in the meaning of it the better, and that the answer
“may become familiar and easy to him.

“When he can say the First Catechism perfectly, he may once in a
“month at least read over the Second, till he be six or seven years old, and
“begins to commit it to memory. And by this means, perhaps, he may be
“allured to get it by heart long before his teachers require it of him.

“It was not thought necessary to add the texts of Scripture to support
“and prove the answers of this First short Catechism, as it is done in the
“Second, because the child who learns it is supposed to be rather too young
“to compare the Catechism with all these Scriptures, and to discern the
“conformity between them. Besides, it would take up too much time to
“employ a young child in learning all those Scriptures, and withhold him
“too long from the Second Catechism. Yet it may not be amiss for the
“child sometimes, when he reads over the Second Catechism, to read also
“the Scriptures that stand as proofs of it ; and this may be done even
“before he begins to learn it by heart as well as afterwards, for these
“Scriptures are such as contain the chief and most important principles of
“the Christian religion, and therefore he should be acquainted with them
“betimes. And let children have early notice given them that though
“such Catechisms are composed by men for the easier conveyance of
“the knowledge of Divine things into the minds of children, yet they
“are, or should be, all taken out of the Word of God ; for it is the Word
“of God, and not the word of men, which must be the foundation and rule
“of their belief and their practice.”

THE FIRST CATECHISM.

BY DR. WATTS.

1. Q. *Can you tell me, Child, who made you?* A. The great God who made heaven and earth.

2. Q. *What doth God do for you?* A. He keeps me from harm by night and by day, and is always doing me good.

3. Q. *And what must you do for this great God who is so good to you?* A. I must learn to know him first, and then I must do everything to please him.

4. Q. *Where doth God teach us to know him and to please him?* A. In his holy word, which is contained in the Bible.

5. Q. *Have you learned to know who God is?* A. God is a spirit; and though we cannot see him, yet he sees and knows all things, and he can do all things.

6. Q. *What must you do to please God?* A. I must do my duty both toward God and toward man.

7. Q. *What is your duty to God?* A. My duty to God, is to fear and honour him, to love and serve him, to pray to him, and to praise him.

8. Q. *What is your duty to man?* A. My duty to man, is to obey my parents, to speak the truth always, and to be honest and kind to all.

9. Q. *What good do you hope for by seeking to please God?* A. Then I shall be a child of God, and have

God for my Father and my Friend for ever.

10. Q. *And what if you do not fear God, nor love him, nor seek to please him?* A. Then I shall be a wicked child, and the great God will be very angry with me.

11. Q. *Why are you afraid of God's anger?* A. Because he can kill my body, and he can make my soul miserable after my body is dead.

12. Q. *But have you never done anything to make God angry with you already?* A. Yes, I fear I have too often sinned against God, and deserved his anger.

13. Q. *What do you mean by sinning against God?* A. To sin against God is to do anything that God forbids me, or not to do what God commands me.

14. Q. *And what must you do to be saved from the anger of God, which your sins have deserved?* A. I must be sorry for my sins; I must pray to God to forgive me what is past, and serve him better for the time to come.

15. Q. *Will God forgive you if you pray for it?* A. I hope he will forgive me, if I trust in his mercy, for the sake of what Jesus Christ has done, and what he has suffered.

16. Q. *Do you know who Jesus Christ is?* A. He is God's own

Son, who came down from heaven to save us from our sins, and from God's anger.

17. Q. *What has Christ done toward the saving of men?* A. He obeyed the law of God himself, and has taught us to obey it also.

18. Q. *And what has Christ suffered in order to save men?* A. He died for sinners, who have broken the law of God, and had deserved to die themselves.

19. Q. *Where is Jesus Christ now?* A. He is alive again, and gone to heaven, to provide a place there for all that serve God, and love his Son Jesus.

20. Q. *Can you of yourself love and serve God and Christ?* A. No, I cannot do it of myself, but God will help me by his own Spirit, if I ask him for it.

21. Q. *Will Jesus Christ ever come again?* A. Christ will come again, and call me and all the world to account for what we have done.

22. Q. *For what purpose is this account to be given?* A. That the children of God, as well as the wicked, may all receive according to their works.

23. Q. *What must become of you if you are wicked?* A. If I am wicked, I shall be sent down to everlasting fire in hell, among wicked and miserable creatures.

24. Q. *And whither shall you go if you are a child of God?* A. If I am a child of God, I shall be taken up to heaven, and dwell there with God and Christ for ever. Amen.

CATECHISM OF SCRIPTURAL NAMES.

I.

25. Q. *Who was Adam?* A. The first man that God made, and the father of us all.

26. Q. *Who was Eve?* A. The first woman, and she was the mother of us all.

27. Q. *Who was Cain?* A. Adam's eldest son, and he killed his brother Abel.

II.

28. Q. *What was Abel?* A. A better man than Cain, and therefore Cain hated him.

29. Q. *Who was Enoch?* A. The man who pleased God, and he was taken up to heaven without dying.

30. Q. *Who was Noah?* A. The good man who was saved when the world was drowned.

III.

31. Q. *Who was Job?* A. The most patient man under pains and losses.

32. Q. *Who was Abraham?* A. The pattern of believers, and the friend of God.

33. Q. *Who was Isaac?* A. Abraham's son, according to God's promise.

IV.

34. Q. *Who was Sarah?* A. Abraham's wife, and she was Isaac's mother.

35. Q. *Who was Jacob?* A. Isaac's younger son, and he craftily obtained his father's blessing.

36. Q. *What was Israel?* A. A new name that God himself gave to Jacob.

V.

37. Q. *Who was Joseph?* A. Israel's beloved son, but his brethren hated him, and sold him.

38. Q. *Who were the twelve Patriarchs?* A. The twelve sons of Jacob, and the fathers of the people of Israel.

39. Q. *Who was Pharaoh?* A. The king of Egypt, who drowned the children, and he was drowned in the Red Sea.

VI.

40. Q. *Who was Moses?* A. The deliverer and lawgiver of the people of Israel, and he led them through the wilderness.

41. Q. *Who was Aaron?* A. Moses's brother, and he was the first high-priest of Israel.

42. Q. *Who were the priests?* A. They who offered sacrifice to God, and taught his laws to men.

VII.

43. Q. *Who was Joshua?* A. The leader of Israel when Moses was dead, and he brought them into the promised land.

44. Q. *Who was Samson?* A. The strongest man, and he slew a thousand of his enemies with a jaw-bone.

45. Q. *Who was Eli?* A. He was a good old man; but God was angry with him for not keeping his children from wickedness.

VIII.

46. Q. *Who was Samuel?* A. The prophet whom God called when he was a child.

47. Q. *Who were the Prophets?* A. Persons whom God taught to foretell things to come, and to make known his mind to the world.

48. Q. *Who was David?* A. The man after God's own heart, who was raised from a shepherd to be a king.

IX.

49. Q. *Who was Goliath?* A. The giant whom David slew with a sling and a stone.

50. Q. *Who was Absalom?* A. David's wicked son, who rebelled against his father, and he was killed as he hung on a tree.

51. Q. *Who was Solomon?* A. David's beloved son, and king of Israel; and the wisest of men.

X.

52. Q. *Who was Josiah?* A. A very young king, whose heart was tender, and he feared God.

53. Q. *Who was Isaiah?* A. The prophet who spake more of Jesus Christ than the rest.

54. Q. *Who was Elijah?* A. The prophet who was carried to heaven in a chariot of fire.

XI.

55. Q. *Who was Elisha?* A. The prophet who was mocked by the children, and a wild bear tore them to pieces.

56. Q. *Who was Gehazi?* A. The prophet's servant who told a lie, and he was struck with a leprosy, which could never be cured.

57. Q. *Who was Jonah?* A. The prophet who lay three days and three nights in the belly of a fish.

XII.

58. Q. *Who was Daniel?* A. The prophet who was saved in the lion's den, because he prayed to God.

59. Q. *Who were Shadrach, Meshach, and Abednego?* A. The three Jews who would not worship an image, and they were cast into a fiery furnace, and were not burned.

60. Q. *Who was Nebuchadnezzar?* A. The proud king of Babylon, who run mad, and was driven among the beasts.

XIII.

SCRIPTURAL NAMES IN THE NEW TESTAMENT.

61. Q. *Who was Jesus Christ?* A.

The Son of God, and the Saviour of men.

62. Q. *Who was the Virgin Mary?* A. The mother of Jesus Christ.

63. Q. *Who was Joseph the Carpenter?* A. The supposed father of Christ, because he married his mother.

XIV.

64. Q. *Who were the Jews?* A. The family of Abraham, Isaac, and Jacob, and God chose them for his own people.

65. Q. *Who were the Gentiles?* A. All the nations besides the Jews.

66. Q. *Who was Caesar?* A. The emperor of Rome, and the ruler of the world.

XV.

67. Q. *Who was Herod the Great?* A. The king of Judea, who killed all the children in a town, in hopes to kill Christ.

68. Q. *Who was John the Baptist?* A. The prophet who told the Jews that Christ was come.

69. Q. *Who was the other Herod?* A. The king of Galilee, who cut off John the Baptist's head.

XVI.

70. Q. *Who were the Disciples of Christ?* A. Those who learned of him as their Master.

71. Q. *Who was Nathanael?* A. A disciple of Christ, and a man without guile.

72. Q. *Who was Nicodemus?* A. The fearful disciple who came to Jesus by night.

XVII.

73. Q. *Who was Mary Magdalene?* A. A great sinner, who washed Christ's feet with her tears, and wiped them with her hair.

74. Q. *Who was Lazarus?* A. A friend of Christ's, whom he raised to life when he had been dead four days.

75. Q. *Who was Martha?* A. Lazarus's sister, who was cumbered too much in making a feast for Christ.

XVIII.

76. Q. *Who was Mary the sister of Martha?* A. The woman that chose the better part, and heard Jesus preach.

77. Q. *Who were the Apostles?* A. The twelve disciples whom Christ chose for the chief ministers of his Gospel.

78. Q. *Who was Simon Peter?* A. The apostle that denied Christ, and repented.

XIX.

79. Q. *Who was John?* A. The beloved apostle that leaned on the bosom of Christ.

80. Q. *Who was Thomas?* A. The apostle who was hard to be persuaded that Christ rose from the dead.

81. Q. *Who was Judas?* A. The wicked disciple who betrayed Christ with a kiss.

XX.

82. Q. *Who was Caiaphas?* A. The high-priest who condemned Christ.

83. Q. *Who was Pontius Pilate?* A. The governor of Judea, who ordered Christ to be crucified.

84. Q. *Who was Joseph of Arimathea?* A. A rich man, that buried Christ in his own tomb.

XXI.

85. Q. *Who were the four Evangelists?* A. Matthew, Mark, Luke, and John, who wrote the history of Christ's life and death.

86. Q. *Who were Ananias and Sapphira?* A. A man and his wife who were struck dead for telling a lie.

87. Q. *Who was Stephen?* A. The first man who was put to death for Christ's sake.

XXII.

88. Q. *Who was Paul?* A. A young man who was first a persecutor, and afterwards an apostle of Christ.

89. Q. *Who was Dorcas?* A. A good woman who made clothes for the poor, and she was raised from the dead.

90. Q. *Who was Elymas?* A. A

wicked man, who was struck blind for speaking against the Gospel.

XXIII.

91. Q. *Who was Apollos?* A. A warm and lively preacher of the Gospel.

92. Q. *Who was Eutychus?* A. A youth who slept at sermon, and falling down, was taken up dead.

XXIV.

93. Q. *Who was Timothy?* A. A young minister, who knew the Scriptures from his youth.

94. Q. *Who was Agrippa?* A. A king who was almost persuaded to be a Christian.

PRAYERS, &c.

For Children and Youth.

FIRST MORNING PRAYER.

ALMIGHTY GOD, the Maker of every thing in heaven and earth; the darkness goes away, and the daylight comes at thy command: Thou art good, and thou doest good continually.

I thank thee that thou hast taken such care of me this night, and that I am alive and well this morning.

Save me, O Lord, from evil all this day long, and let me love and serve thee for ever, for the sake of Jesus Christ thy Son. Amen.

FIRST EVENING PRAYER.

O LORD GOD, who knowest all things, thou seest me by night as well as by day.

I pray thee, for Christ's sake, forgive me whatever I have done amiss this day, and keep me safe all this night while I sleep.

I desire to lie down under thy care, and to abide for ever under thy blessing, for thou art a God of all power and everlasting mercy. Amen.

FIRST GRACE BEFORE MEAT.

Bless me, O Lord, and let my food strengthen me to serve thee, for Jesus Christ's sake. Amen.

FIRST GRACE AFTER MEAT.

I desire to thank God, who gives me food to eat every day of my life. Amen.

SECOND MORNING PRAYER.

ALMIGHTY GOD, the Maker of every thing in heaven and earth; the darkness goes away, and the daylight comes at thy command: Thou art good, and thou doest good continually. I thank thee that thou hast taken such care of me this night, and that I am alive and well this morning. Save me, O Lord, from evil all this day long, and let me love and serve thee for ever, for the sake of Jesus Christ thy Son.

Bestow on me every good thing that I have need of for my body and my soul; assist me by thy Holy Spirit to do thy will; make me always afraid to offend thee; and let me live and die in thy favour.

Hear the prayers of a child, O Lord, and pardon all my sins, because thy beloved Son died once on earth for sinful creatures, though he never sinned himself; and now he lives in heaven to plead for them, and save them. Let his holy name be praised for ever and ever. Amen.

SECOND EVENING PRAYER.

O LORD GOD, who knowest all things, thou seest me by night as well as by day. I pray thee, for Christ's sake, forgive me whatsoever I have

done amiss this day, and keep me safe all this night while I am asleep. I desire to lie down under thy care, and to abide for ever under thy blessing: for thou art a God of all power and everlasting mercy.

Bless all my friends as well as myself; do good to them at all times and in all places, and help me always to serve them in love.

And when I have done thy will here, by thy grace assisting me, and enjoyed thy blessing on earth, then give my soul a place in heaven, to dwell with thee there, and with thy Son Jesus Christ: for heaven and earth, and all things in them, are thine, for ever and ever. Amen.

Addition for the Lord's Day Morning.

Suffer me not, O Lord, to waste this thy day in sin and folly; but let me worship thee with much delight. Teach me to know more of thee, and to serve thee better than ever I have done before, that I may be fitted to

dwell in heaven, where thy worship and service are everlasting. Amen.

Addition for the Lord's Day Evening.

O most gracious God, let me never forget the many good things which I have heard this day; but let them abide in my heart so as to amend my life, that I may be able to give a good account of them to Jesus Christ, our Lord and Saviour, when he comes to judge the world at the last day. Amen.

SECOND GRACE BEFORE MEAT.

I entreat thee, O God, that the good things which I eat and drink may keep me alive, and make me able to do thee some service, for the sake of Jesus Christ thy Son, our Saviour. Amen.

SECOND GRACE AFTER MEAT.

I thank thee, O heavenly Father, for my daily food, and for every blessing thou bestowest on me: accept my thanksgivings, for Christ's sake. Amen.



DIVINE AND MORAL SONGS.

WATTS'S PREFACE.

“ TO ALL THAT ARE CONCERNED IN THE EDUCATION OF CHILDREN.

“ MY FRIENDS,—

“ It is an awful and important charge that is committed to you.

“ The wisdom and welfare of the succeeding generation are entrusted with you beforehand, and depend much on your conduct. The seeds of misery or happiness in this world, and that to come, are oftentimes sown very early; and, therefore, whatever may conduce to give the minds of children a relish of virtue and religion ought, in the first place, to be proposed to you.

“ Verse was at first designed for the service of God, though it hath been wretchedly abused since. The ancients among the Jews and the heathens taught their children and disciples the precepts of morality and worship in verse. The children of Israel were commanded to learn the words of the Song of Moses, Deut. xxxi. 19, 30, and we are directed in the New Testament, not only to sing *with grace in the heart, but to teach and admonish one another by hymns and songs*, Eph. v. 19. And there are these four advantages in it:—

“ I. There is a great delight in the very learning of truths and duties in this way. There is something so amusing and entertaining in rhymes and metre, that will incline children to make this part of their business a diversion. And you may turn their very duty into a reward, by giving them the privilege of learning one of these *songs* every week, if they fulfil the business of the week well, and promising them the book itself when they have learned ten or twenty songs out of it.

“ II. What is learned in verse is longer retained in the memory and sooner recollected. The like sounds, and the like number of syllables, exceedingly assist the remembrance. And it may often happen that the end of a song running in the mind may be an effectual means to keep off some temptations, or to incline to some duty, when a word of Scripture is not upon their thoughts.

“ III. This will be a constant furniture for the minds of children, that they may have something to think upon when alone, and sing over to themselves. This may sometimes give their thoughts a Divine turn, and raise a young meditation. Thus they will not be forced to seek relief for an emptiness of mind out of the loose and dangerous sonnets of the age.

“ IV. These *Divine Songs* may be a pleasant and proper matter for their daily or weekly worship, to sing one in the family at such a time as the

"parents or governors shall appoint, and therefore I have confined the verse to the most usual psalm tunes.

"The greatest part of this little book was composed several years ago, at the request of a friend, who has been long engaged in the work of catechising a very great number of children of all kinds, and with abundant skill and success, so that you will find here nothing that savours of a party. The children of high and low degree, of the Church of England or dissenters, baptized in infancy or not, may all join together in these songs. And, as I have endeavoured to sink the language to the level of a child's understanding, and yet to keep it, if possible, above contempt, so I have designed to profit all, if possible, and offend none. I hope, the more general the sense is, these composes may be of the more universal service.

"May the Almighty God make you faithful in this important work of education; may he succeed your cares with his abundant grace, that the rising generation of Great Britain may be a glory among the nations, a pattern to the Christian world, and a blessing to the earth."

These hymns and tunes are best and quickest learned by Sunday-school children when sung in about the time of ordinary walking, say a beat to each step, and rather softly, that all may hear the leader. If the notes in the singing of children are too long, interest will invariably flag; and if too loud, the melody must suffer.

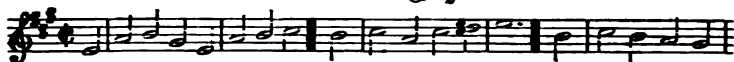
Singing may be called talking musically, while talking is singing in prose. When singing requires a strain of the voice in either pitch, power, or time, musical effect, as well as enjoyment, is generally injured—which is much to be regretted, as no instrument can give a single melody of these tunes so sweetly as may be produced by the soft blending of children's voices with these hymns.

Let the words be thoroughly taught before singing, and scholars always give out the verse in unison. Never attempt to sing what they may not have learned. To give variety they might learn the tunes for several hymns as soon as one verse of each is known, or, if preferred, master the hymn before proceeding to the next.

WATTS'S DIVINE SONGS

FOR CHILDREN.

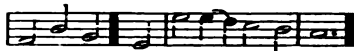
LESSON I. St. Magnus. C.M.



I.—*A General Song of Praise to God.*

HOW glorious is our heavenly King,
Who reigns above the sky!
How shall a child presume to sing
His dreadful majesty!

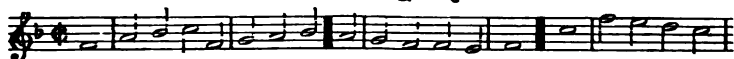
- 2 How great his power is none can tell,
Nor think how large his grace;
Not men below, nor saints that dwell
On high before his face.
- 3 Not angels that stand round the Lord
Can search his secret will;



But they perform his heavenly word,
And sing his praises still.

- 4 Then let me join this holy train,
And my first offerings bring;
The eternal God will not disdain
To hear an infant sing.
- 5 My heart resolves, my tongue obeys,
And angels shall rejoice
To hear their mighty Maker's praises
Sound from a feeble voice.

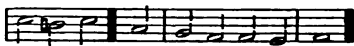
LESSON II. Grenth. C.M.



II.—*Praises for Creation and Providence.*

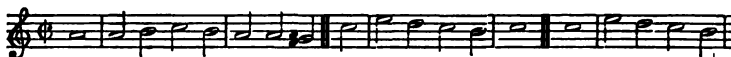
I SING the almighty power of God,
That made the mountains rise;
That spread the flowing seas abroad,
And built the lofty skies.

- 2 I sing the wisdom that ordain'd
The sun to rule the day;
The moon shines full at his command,
And all the stars obey.
- 3 I sing the goodness of the Lord,
That fill'd the earth with food;
He form'd the creatures with his word,
And then pronounced them good.
- 4 Lord, how thy wonders are display'd
Where'er I turn mine eye;
If I survey the ground I tread,
Or gaze upon the sky.



- 5 There's not a plant or flower below
But makes thy glories known;
And clouds arise, and tempests blow,
By order from thy throne.
- 6 Creatures, as numerous as they be,
Are subject to thy care;
There's not a place where we can flee
But God is present there.
- 7 In heaven he shines with beams of love,
With wrath in hell beneath;
'Tis on his earth I stand or move,
And 'tis his air I breathe.
- 8 His hand is my perpetual guard,
He keeps me with his eye,
Why should I then forget the Lord,
Who is for ever nigh?

LESSON III. Windsor. C.M.



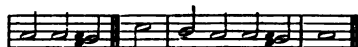
III.—Praise to God for our Redemption.

BLEST be the wisdom and the power,
The justice and the grace,
That join'd in council to restore,
And save our ruin'd race.

2 Our father ate forbidden fruit,
And from his glory fell;
And we, his children, thus were brought
To death, and near to hell.

3 Blest be the Lord that sent his Son
To take our flesh and blood!
He for our lives gave up his own,
To make our peace with God.

4 He honour'd all his Father's laws
Which we have disobey'd;
He bore our sins upon the cross,
And the full ransom paid.



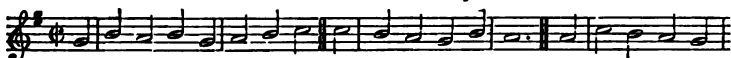
5 Behold him rising from the grave!
Behold him raised on high!
He pleads his merits there to save
Transgressors doom'd to die.

6 There on a glorious throne he reigns,
And, by his power divine,
Redeems us from the slavish chains
Of Satan and of sin.

7 Thence shall the Lord to judgment come,
And, with a sov'reign voice,
Shall call and break up every tomb,
While waking saints rejoice.

8 Oh may I then with joy appear
Before the Judge's face;
And, with the bless'd assembly there,
Sing his redeeming grace!

LESSON IV. Canterbury. C.M.

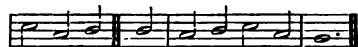


IV.—Praise for Mercies Spiritual and Temporal.

WHENEVER I take my walks abroad,
How many poor I see!
What shall I render to my God
For all his gifts to me!

2 Not more than others I deserve,
Yet God hath given me more;
For I have food while others starve,
Or beg from door to door.

3 How many children in the street
Half naked I behold!
While I am clothed from head to feet,
And cover'd from the cold.



4 While some poor creatures scarce can tell
Where they may lay their head;
I have a home wherein to dwell,
And rest upon my bed.

5 While others early learn to swear,
And curse, and lie, and steal;
Lord, I am taught thy name to fear,
And do thy holy will.

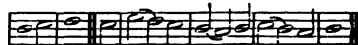
6 Are these thy favours day by day,
To me above the rest!
Then let me love thee more than they,
And try to serve thee best.

LESSON V. Warrington. L.M.



V.—Praise for Birth and Education in a Christian Land.

GREAT God, to thee my voice I raise,
To thee my youngest hours belong;



I would begin my life with praise,
Till growing years improve the song.

- 2 'Tis to thy sov'reign grace I owe
That I was born on British ground;
Where streams of heavenly mercy flow,
And words of sweet salvation sound.
- 3 I would not change my native land
For rich Peru, with all her gold;
A nobler prize lies in my hand
Than east or western Indies hold.
- 4 How do I pity those that dwell
Where ignorance and darkness reigns!

**They know no heaven, they fear no hell,
Those endless joys, those endless pains.**

- 5 Thy glorious promises, O Lord,
Kindle my hopes and my desire;
While all the preachers of thy word
Warn me to flee eternal fire.
- 6 Thy praise shall still employ my breath,
Since thou hast mark'd my way to heaven;
Nor will I run the road to death,
Nor waste the blessings thou hast given.

LESSON VI. Melcombe. L.M.



VI.—Praise for the Gospel.

LORD, I ascribe it to thy grace,
And not to chance, as others do,
That I was born of Christian race,
And not a heathen or a Jew.

- 2 What would the ancient Jewish kings
And Jewish prophets once have given,
Could they have heard those glorious things
Which Christ reveal'd and brought from
heaven!



- 3 How glad the heathen would have been,
That worshipp'd idols, wood, and stone,
If they the book of God had seen,
Or Jesus and his gospel known!
- 4 Then if this gospel I refuse,
How shall I e'er lift up mine eyes!
For all the Gentiles and the Jews
Against me will in judgment rise.

LESSON VII. *Farrant.* C.M.



VII.—*The Excellency of the Bible.*

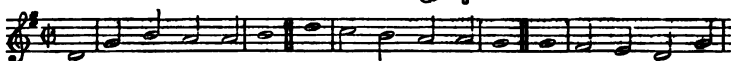
GREAT God, with wonder and with praise
On all thy works I look;
But still thy wisdom, power, and grace,
Shine brightest in thy book.

- 2 The stars that in their courses roll,
Have much instruction given;
But thy good word informs my soul
How I may climb to heaven.
- 3 The fields provide me food, and show
The goodness of the Lord;
But fruits of life and glory grow
In thy most holy word.
- 4 Here are my choicest treasures hid;
Here my best comfort lies;



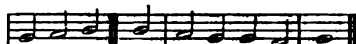
Here my desires are satisfied;
And hence my hopes arise.

- 5 Lord, make me understand thy law,
Show what my faults have been,
And from thy gospel let me draw
Pardon for all my sin.
- 6 Here would I learn how Christ has died
To save my soul from hell;
Not all the books on earth beside
Such heavenly wonders tell.
- 7 Then let me love my Bible more,
And take a fresh delight,
By day to read these wonders o'er,
And meditate by night.

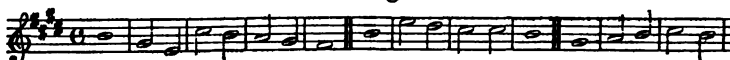
LESSON VIII. *St. Michael.* S.M.

VIII.—Praises to God for Learning to Read.

- T**HE praises of my tongue
I offer to the Lord,
That I was taught and learn'd so young
To read his holy word.
- 2 That I am brought to know
The danger I was in;
By nature, and by practice too,
A wretched slave to sin.
- 3 That I am led to see
I can do nothing well;
And whither shall a sinner flee
To save himself from hell.
- 4 Dear Lord, this book of thine
Informs me where to go
For grace to pardon all my sin,
And make me holy too.

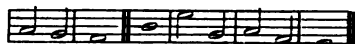


- 5 Here I can read and learn
How Christ, the Son of God,
Did undertake our great concern;
Our ransom cost his blood.
- 6 And now he reigns above,
He sends his Spirit down
To show the wonders of his love,
And make his gospel known.
- 7 Oh may that Spirit teach,
And make my heart receive,
Those truths which all thy servants preach,
And all thy saints believe.
- 8 Then shall I praise the Lord
In a more cheerful strain,
That I was taught to read his word,
And have not learn'd in vain.

LESSON IX. *Bedford.* C.M.

IX.—The All-seeing God.

- A**Lmighty God, thy piercing eye
Strikes through the shades of night;
And our most secret actions lie
All open to thy sight.
- 2 There's not a sin that we commit,
Nor wicked word we say,
But in thy dreadful book 'tis writ
Against the judgment-day.
- 3 And must the crimes that I have done
Be read and publish'd there;
Be all exposed before the sun,
While men and angels hear?

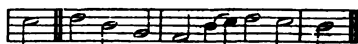


- 4 Lord, at thy foot ashamed I lie,
Upward I dare not look;
Pardon my sins before I die,
And blot them from thy book.
- 5 Remember all the dying pains
That my Redeemer felt,
And let his blood wash out my stains,
And answer for my guilt.
- 6 Oh may I now for ever fear
To indulge a sinful thought;
Since the great God can see and hear,
And writes down every fault.

LESSON X. *Winchester.* L.M.

X.—Solemn Thoughts on God and Death.

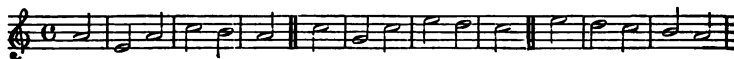
- T**HERE is a God that reigns above,
Lord of the heavens, and earth, and seas,



- I fear his wrath, I ask his love,
And with my lips I sing his praise.

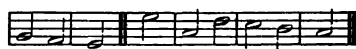
- 2 There is a law which he has writ,
To teach us all what we must do:
My soul, to his commands submit,
For they are holy, just, and true.
- 3 There is a gospel of rich grace,
Whence sinners all their comfort draw;
Lord, I repent, and seek thy face,
For I have often broke thy law.
- 4 There is an hour when I must die,
Nor can I tell how soon 'twill come;

- A thousand children, young as I,
Are call'd by death to hear their doom.
- 5 Let me improve the hours I have,
Before the day of grace is fled;
There's no repentance in the grave,
Nor pardon offer'd to the dead.
- 6 Just as a tree cut down, that fell
To north or southward, there it lies;
So man departs to heaven or hell,
Fix'd in the state wherein he dies.

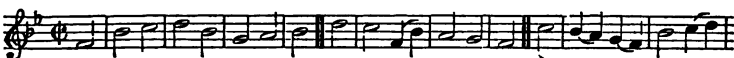
LESSON XI. *St. Bridz.* S.M.XI.—*Heaven and Hell.*

THERE is beyond the sky
A heaven of joy and love;
And holy children when they die,
Go to that world above.

- 2 There is a dreadful hell,
And everlasting pains;
Where sinners must with devils dwell,
In darkness, fire, and chains.



- 3 Can such a wretch as I
Escape this cursed end?
And may I hope, where'er I die,
I shall to heaven ascend?
- 4 Then I for grace will pray
While I have life and breath;
Lest I should be cut off to day,
And sent to eternal death.

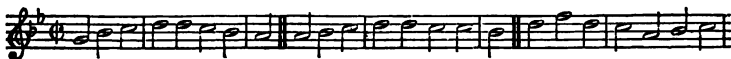
LESSON XII. *Tiberton.* C.M.XII.—*The Advantages of Early Religion.*

HAPPY the child whose youngest years
Receive instruction well;
Who hates the sinner's path, and fears
The road that leads to hell.

- 2 When we devote our youth to God,
'Tis pleasing in his eyes:
A flower, when offer'd in the bud,
Is no vain sacrifice.
- 3 'Tis easier work, if we begin
To fear the Lord betimes;
While sinners that grow old in sin
Are harden'd in their crimes.



- 4 'Twill save us from a thousand snares
To mind religion young;
Grace will preserve our following years,
And make our virtue strong.
- 5 To thee, Almighty God, to thee,
Our childhood we resign:
'Twill please us to look back, and see
That our whole lives were thine.
- 6 Let the sweet work of prayer and praise
Employ my youngest breath.
Thus I'm prepared for longer days,
Or fit for early death.

LESSON XIII. *Babylon Streams.* L.M.XIII.—*The Danger of Delay.*

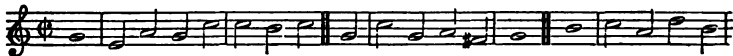
WHY should I say, "'Tis yet too soon
To seek for heaven or think of death"?
A flower may fade before 'tis noon,
And I this day may lose my breath.

- 2 If this rebellious heart of mine
Despise the gracious calls of heaven,
I may be harden'd in my sin,
And never have repentance given.
- 3 What if the Lord grow wroth, and swear,
While I refuse to read and pray,
That he'll refuse to lend an ear
To all my groans another day!



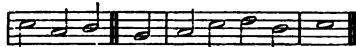
4 What if his dreadful anger burn,
While I refuse his offer'd grace;
And all his love to fury turn,
And strike me dead upon the place!

- 5 'Tis dang'rous to provoke this God!
His power and vengeance none can tell;
One stroke of his almighty rod
Can send young sinners quick to hell.
- 6 Then 'twill for ever be in vain
To cry for pardon and for grace;
To wish I had my time again,
Or hope to see my Maker's face.

LESSON XIV. *St. Ann's.* C.M.XIV.—*Examples of Early Piety.*

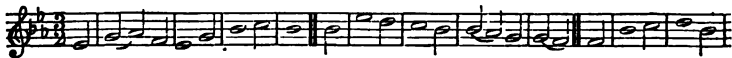
WHAT bless'd examples do I find
Writ in the word of truth,
Of children that began to mind
Religion in their youth!

- 2 Jesus, who reigns above the sky,
And keeps the world in awe,
Was once a child as young as I,
And kept his Father's law.
- 3 At twelve years old he talk'd with men,
(The Jews all wondering stand;)
Yet he obey'd his mother then,
And came at her command.

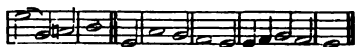


4 Children a sweet hosanna sung,
And bless'd their Saviour's name;
They gave him honour with their tongue,
While scribes and priests blaspheme.

- 5 Samuel, the child, was wean'd and brought
To wait upon the Lord;
Young Timothy betimes was taught
To know his holy word.
- 6 Then why should I so long delay
What others learn'd so soon!
I would not pass another day
Without this work begun.

LESSON XV. *Rockingham.* L.M.XV.—*Against Lying.*

OH 'tis a lovely thing for youth
To walk betimes in wisdom's way,



To fear a lie, to speak the truth,
That we may trust to all they say.

- 2 But liars we can never trust,
Though they should speak the thing that's
And he that does one fault at first, [true,
And lies to hide it, makes it two.
- 3 Have we not known, nor heard, nor read,
How God abhors deceit and wrong?
How Ananias was struck dead,
Caught with a lie upon his tongue.
- 4 So did his wife Sapphira die,
When she came in, and grew so bold

- As to confirm that wicked lie,
That just before her husband told.
- 5 The Lord delights in them that speak
The words of truth; but every liar
Must have his portion in the lake
That burns with brimstone and with fire.
- 6 Then let me always watch my lips,
Lest I be struck to death and hell;
Since God a book of reck'ning keeps
For every lie that children tell.

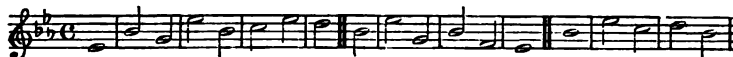
LESSON XVI. *Worsh.* C.M.XVI.—*Against Quarrelling and Fighting.*

- LET dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature to.
- 2 But, children, you should never let
Such angry passions rise;
Your little hands were never made
To tear each other's eyes.
- 3 Let love through all your actions run,
And all your words be mild;

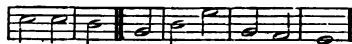


Live like the blessed virgin's Son,
That sweet and lovely Child.

- 4 His soul was gentle as a lamb;
And, as his stature grew,
He grew in favour both with man,
And God his Father too.
- 5 Now, Lord of all, he reigns above,
And from his heavenly throne
He sees what children dwell in love,
And marks them for his own.

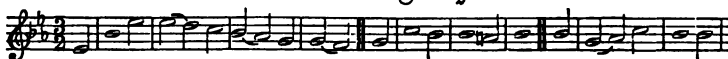
LESSON XVII. *London New.* C.M.XVII.—*Love between Brothers and Sisters.*

- WHATEVER brawls disturb the street,
There should be peace at home;
Where sisters dwell, and brothers meet,
Quarrels should never come.
- 2 Birds in their little nests agree;
And 'tis a shameful sight,
When children of one family
Fall out, and chide, and fight.
- 3 Hard names at first, and threat'ning words,
That are but noisy breath,
May grow to clubs and naked swords,
To murder and to death.



- 4 The devil tempts one mother's son
To rage against another;
So wicked Cain was hurried on,
Till he had kill'd his brother.

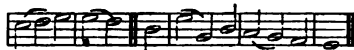
- 5 The wise will let their anger cool,
At least before 'tis night;
But in the bosom of a fool
It burns till morning light.
- 6 Pardon, O Lord, our childish rage,
Our little brawls remove;
That, as we grow to riper age,
Our hearts may all be love.

LESSON XVIII. *Abridge. L.M.*XVIII.—*Against Scoffing and calling Names.*

OUR tongues were made to bless the
Lord,
And not speak ill of men;
When others give a railing word,
We must not rail again.

2 Cross names and angry words require
To be chastised at school;
And he's in danger of hell fire
That calls his brother, fool.

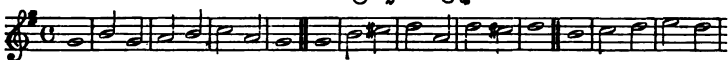
3 But lips that dare be so profane,
To mock, and jeer, and scoff
At holy things, or holy men,
The Lord shall cut them off.



4 When children, in their wanton play,
Served old Eliaba so;
And bid the prophet go his way,—
“Go up, thou bald-head, go!”

5 God quickly stopp'd their wicked breath,
And sent two raging bears,
That tore them limb from limb to death,
With blood, and groans, and tears.

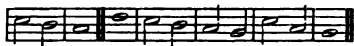
6 Great God, how terrible art thou
To sinners e'er so young!
Grant me thy grace, and teach me how
To tame and rule my tongue.

LESSON XIX. *Angels' Hymn. L.M.*XIX.—*Against Swearing, Cursing, and taking God's Name in vain.*

ANGELS, that high in glory dwell,
Adore thy name, Almighty God;
And devils tremble down in hell,
Beneath the terrors of thy rod.

2 And yet, how wicked children dare
Abuse thy dreadful, glorious name!
And when they're angry, how they swear,
And curse their fellows, and blaspheme!

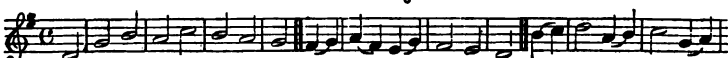
3 How will they stand before thy face,
Who treated thee with such disdain!
While thou shalt doom them to the place
Of everlasting fire and pain.



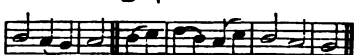
4 Then never shall one cooling drop,
To quench their burning tongues, be given,
But I will praise thee here, and hope
Thus to employ my tongue in heaven.

5 My heart shall be in pain to hear
Wretches affront the Lord above;
'Tis that great God whose power I fear,
That heavenly Father whom I love.

6 If my companions grow profane,
I'll leave their friendship when I hear
Young sinners take thy name in vain,
And learn to curse, and learn to swear.

LESSON XX. *Sheffield. C.M.*XX.—*Against Idleness and Mischief.*

HOW deth the little busy bee
Improve each shining hour,
And gather honey all the day
From ev'ry opening flower!

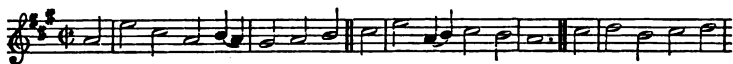


2 How skilfully she builds her cell!
How neat she spreads her wax!
And labours hard to store it well
With the sweet food she makes.

3 In works of labour or of skill,
I would be busy too;
For Satan finds some mischief still
For idle hands to do.

4 In books, or work, or healthful play,
Let my first years be passed;
That I may give for every day
Some good account at last.

LESSON XXI. St. Stephens. C.M.



XXI.—Against Evil Company.

WHY should I join with those in play,
In whom I've no delight;
Who curse and swear, but never pray,
Who call ill names and fight!

2 I hate to hear a wanton song,
Their words offend my ears;
I should not dare defile my tongue
With language such as theirs.

3 Away from fools I'll turn mine eyes,
Nor with the scoffers go;



I would be walking with the wise,
That wiser I may grow.

4 From one rude boy that's used to mock,
They learn the wicked jest:
One sickly sheep infects the flock,
And poisons all the rest.

5 My God, I hate to walk or dwell
With sinful children here;
Then let me not be sent to hell,
Where none but sinners are.

LESSON XXII. Uxbridge. C.M.



XXII.—Against Pride in Clothes.

WHY should our garments, made to hide
Our parents' shame, provoke our
pride!
The art of dress did ne'er begin,
'Till Eve, our mother, learn'd to sin.

2 When first she put the covering on,
Her robe of innocence was gone;
And yet her children vainly boast
In the sad marks of glory lost.

3 How proud we are, how fond to show
Our clothes, and call them rich and new:
When the poor sheep and silk-worm wore
That very clothing long before!

4 The tulip and the butterfly
Appear in gayer clothes than I:
Let me be drest fine as I will,
Flies, worms, and flowers exceed me still.

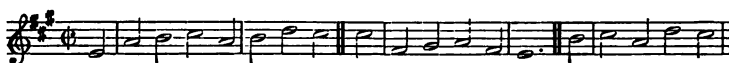


5 Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

6 No more shall worms with me compare,
This is the raiment angels wear;
The Son of God, when here below,
Put on this blest apparel too.

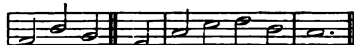
7 It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor mould;
It takes no spot, but still refines,
The more 'tis worn the more it shines.

8 In this on earth would I appear,
Then go to heaven, and wear it there;
God will approve it in his sight,
'Tis his own work, and his delight.

LESSON XXIII. *St. James.* C.M.XXIII.—*Obedience to Parents.*

LET children that would fear the Lord
Hear what their teachers say;
With reverence hear their parents' word,
And with delight obey.

- 2 Have you not heard what dreadful plagues
Are threaten'd by the Lord,
To him that breaks his father's laws,
Or mocks his mother's word!



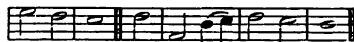
- 3 What heavy guilt upon him lies!
How cursed is his name!
The ravens shall pick out his eyes,
And eagles eat the same.

- 4 But those that worship God, and give
Their parents honour due,
Here on this earth they long shall live,
And live hereafter too.

LESSON XXIV. *Martyrdom.* C.M.XXIV.—*The Child's Complaint.*

WHY should I love my sport so well,
So constant at my play;
And lose the thoughts of heaven and hell,
And then forget to pray!

- 2 What do I read my Bible for,
But, Lord, to learn thy will!
And shall I daily know thee more,
And less obey thee still!



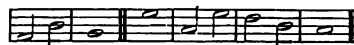
- 3 How senseless is my heart, and wild!
How vain are all my thoughts!
Pity the weakness of a child,
And pardon all my faults.

- 4 Make me thy heavenly voice to hear,
And let me love to pray;
Since God will lend a gracious ear
To what a child can say.

Northampton. C.M.XXV.—*A Morning Song.*

MY God, who makes the sun to know
His proper hour to rise;
And to give light to all below,
Doth send him round the skies.

- 2 When, from the chambers of the east,
His morning race begins,
He never tires, nor stops to rest,
But round the earth he shines.



- 3 So, like the sun, would I fulfil
The business of the day;
Begin my work betimes, and still
March on my heavenly way.

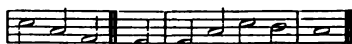
- 4 Give me, O Lord, thy early grace,
Nor let my soul complain
That the young morning of my days
Has all been spent in vain.

CHOR. C.M.

XXVI.—*An Evening Song.*

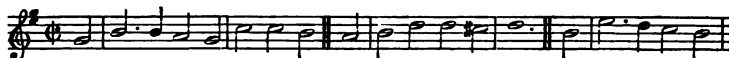
AND now another day is gone,
I'll sing my Maker's praise;
My comforts every hour make known
His providence and grace.

- 2 But how my childhood runs to waste!
My sins, how great their sum!
Lord give me pardon for the past,
And strength for days to come.



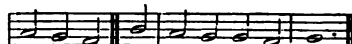
- 3 I lay my body down to sleep,
Let angels guard my head;
And through the hours of darkness keep
Their watch around my bed.
- 4 With cheerful heart I close mine eyes,
Since thou wilt not remove:
And in the morning let me rise
Rejoicing in thy love.

Old Winchester. C.M.

XXVII.—*For the Lord's-Day Morning.*

THIS is the day when Christ arose
So early from the dead;
Why should I keep my eye-lids closed,
And waste my hours in bed?

- 2 This is the day when Jesus broke
The powers of death and hell;
And shall I still wear Satan's yoke,
And love my sins so well?



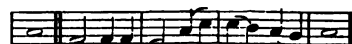
- 3 To-day with pleasure Christians meet,
To pray and hear thy word;
And I would go with cheerful feet
To learn thy will, O Lord.
- 4 I'll leave my sport to read and pray
And so prepare for heaven;
Oh may I love this blessed day
The best of all the seven.

CHOR. L.M.

XXVIII.—*For the Lord's-day Evening.*

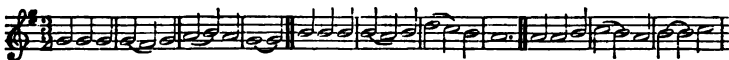
LORD, how delightful 'tis to see
A whole assembly worship thee!
At once they sing, at once they pray;
They hear of heaven, and learn the way.

- 2 I have been there, and still would go,
'Tis like a little heaven below;
Not all my pleasure and my play
Shall tempt me to forget this day.



- 3 Oh, write upon my memory, Lord,
The texts and doctrines of thy word;
That I may break thy laws no more,
But love thee better than before!
- 4 With thoughts of Christ, and things divine,
Fill up this foolish heart of mine;
That, hoping pardon through his blood,
I may lie down, and wake with God.

Amen. L.M.

*The Ten Commandments.*

- 1 THOU shalt have no more gods but me;
 2 Before no idol bow thy knee;
 3 Take not the name of God in vain;
 4 Nor dare the sabbath-day profane;
 5 Give both thy parents honour due;
 6 Take heed that thou no murder do;
 7 Abstain from words and deeds unclean;
 8 Nor steal, though thou art poor and mean;



- 9 Nor make a wilful lie, nor love it;
 10 What is thy neighbour's dare not covet.

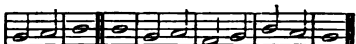
The Sum of the Commandments.

WITH all thy soul love God above,
 And as thyself thy neighbour love.

St. Gregory. C.M.

*Our Saviour's Golden Rule.—Matt. vii. 12.*

BE you to others kind and true,
 As you'd have others be to you;



And neither do nor say to men
 What'e'r you would not take again.

Irish. C.M.

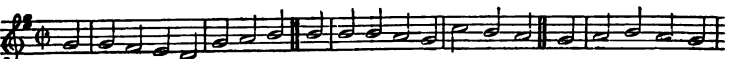
*Duty to God and our Neighbour.*

LOVE God with all your soul and
 strength,
 With all your heart and mind;
 And love your neighbour as yourself;
 Be faithful, just, and kind.

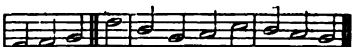


2 Deal with another as you'd have
 Another deal with you;
 What you're unwilling to receive,
 Be sure you never do.

Old Hundredth. L.M.

*The Hosanna; or, Salvation ascribed to Christ.*

HOSANNA to king David's Son,
 Who reigns on a superior throne;
 We bless the Prince of heavenly birth,
 Who brings salvation down to earth.

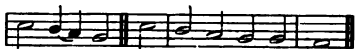


2 Let every nation, every age,
 In this delightful work engage;
 Old men and babes in Zion sing
 The growing glories of her King.

St. George's. C.M.

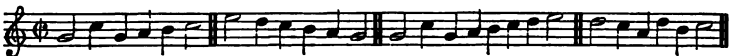


HOSANNA to the Prince of grace;
 Sion, behold thy King!
 Proclaim the Son of David's race,
 And teach the babes to sing.
 2 Hosanna to the eternal Word,
 Who from the Father came,



Ascribe salvation to the Lord,
 With blessings on his name.

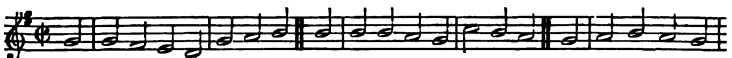
Brighton. S.M.



HOSANNA to the Son
 Of David and of God,
 Who brought the news of pardon down,
 And bought it with his blood.

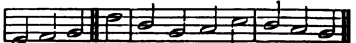
2 To Christ, the anointed King,
 Be endless blessings given;
 Let the whole earth his glories sing,
 Who made our peace with heaven.

Old Hundredth. L.M.



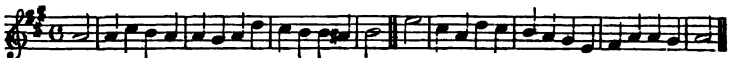
*Glory to the Father, and the Son, and the
 Holy Spirit.*

TO God the Father, God the Son,
 And God the Spirit, Three in One,



Be honour, praise, and glory given,
 By all on earth, and all in heaven.

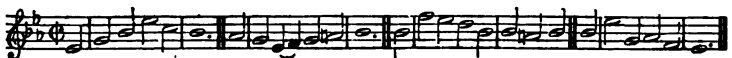
Abbey. C.M.



NOW let the Father, and the Son,
 And Spirit be adored,

Where there are works to make him known,
 Or saints to love the Lord.

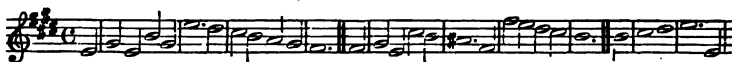
Cytherton. S.M.



GIVE to the Father praise,
 Give glory to the Son;

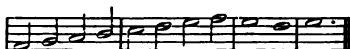
And to the Spirit of his grace
 Be equal honour done.

Barwell's. 148th.



The Hosanna; or, Salvation ascribed to Christ.

HOSANNA to the King
Of David's ancient blood;
Behold he comes to bring
Forgiving grace from God:
Let old and young
Attend the way,
And at his feet
Their honours lay.



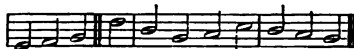
2 Glory to God on high,
Salvation to the Lamb;
Let earth, and sea, and sky,
His wondrous love proclaim:
Upon his head
Shall honours rest,
And every age
Pronounce him blest.

Old Hundredth. L.M.



Praise to God from all Nations.

FROM all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.



2 Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.

WATTS'S MORAL SONGS.

Montgomery. L.M.



I.—The Sluggard.

'TIS the voice of the sluggard; I heard
him complain,
"You have waked me too soon, I must
slumber again."
As the door on its hinges, so he on his bed,
Turns his sides, and his shoulders, and his
heavy head.

2 "A little more sleep, and a little more
slumber;"
Thus he wastes half his days, and his
hours without number;
And when he gets up, he sits folding his
hands,
Or walks about sauntering, or trifling he
stands.

- 3 I pass'd by his garden, and saw the wild
brier,
The thorn and the thistle grow broader
and higher;
The clothes that hang on him are turning
to rags,
And his money still wastes, till he starves
or he begs.
- 4 I made him a visit, still hoping to find
That he took better care for improving
his mind;

He told me his dreams, talked of eating
and drinking;
But he scarce reads his Bible, and never
loves thinking.

- 5 Said I then to my heart, "Here's a lesson
for me,
This man's but a picture of what I might be;
But thanks to my friends for their care in
my breeding,
Who taught me betimes to love working
and reading."

Innocent Play. 11.11.8. 6 lines.



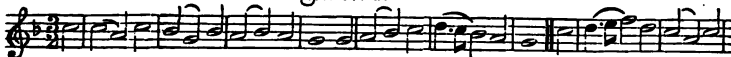
II.—Innocent Play.

- A BROAD in the meadows, to see the
young lambs
Run sporting about by the side of their
dams,
With fleeces so clean and so white;
Or a nest of young doves, in a large open
cage,
When they play all in love, without anger
and rage;
How much may we learn from the sight!
- 2 If we had been ducks, we might dabble
in mud,
Or dogs, we might play till it ended in
blood;

So foul and so fierce are their natures;
But Thomas and William, and such
pretty names,
Should be cleanly and harmless as doves
or as lambs,
Those lovely, sweet innocent creatures.

- 3 Not a thing that we do, nor a word that
we say,
Should injure another in jesting or play,
For he's still in earnest that's hurt:
How rude are the boys that throw pebbles
and mire!
There's none but a madman will fling
about fire,
And tell you, "'Tis all but in sport."

Arnold's. C.M.



III.—The Rose.

- H OW fair is the rose! what a beautiful
flower!
The glory of April and May;
But the leaves are beginning to fade in
an hour,
And they wither and die in a day.
- 2 Yet the rose has one powerful virtue to
boast.
Above all the flowers of the field:
When its leaves are all dead, and fine
colours are lost,
Still how sweet a perfume it will yield!



- 3 So frail is the youth and the beauty of man,
Though they bloom and look gay, like a
rose;
But all our fond care to preserve them is
vain,
Time kills them as fast as he goes.
- 4 Then I'll not be proud of my youth or
my beauty,
Since both of them wither and fade,
But gain a good name by well doing my
duty;
This will scent like a rose when I'm dead.

Mariner's. 8.7. 4 lines.

IV.—*The Thief.*

WHY should I deprive my neighbour
Of his goods against his will?
Hands were made for honest labour,
Not to plunder or to steal.

- 2 'Tis a foolish self-deceiving,
By such tricks to hope for gain;
All that's ever got by thieving,
Turns to sorrow, shame, and pain.
- 3 Have not Eve and Adam taught us
Their sad profit to compute?
To what dismal state they brought us
When they stole forbidden fruit!



- 4 Oft we see the young beginner
Practise little pilfering ways,
Till grown up a harden'd sinner;
Then the gallows ends his days.
- 5 Theft will not be always hidden,
Though we fancy none can spy;
When we take a thing forbidden,
God beholds it with his eye.
- 6 Guard my heart, O God of heaven,
Lest I covet what's not mine;
Lest I take what is not given,
Guard my heart and hands from sin.

Innocent Play. 11.11.8. 6 lines.

V.—*The Ant or Emmet.*

THESE emmets, how little they are in
our eyes!

We tread them to dust, and a troop of
them dies,

Without our regard or concern:
Yet as wise as we are, if we went to
their school,

There's many a sluggard, and many a fool,
Some lessons of wisdom might learn.

- 2 They wear not their time out in sleeping
or play,
But gather up corn on a sunshiny day,
And for winter they lay up their stores;
They manage their work in such regular
forms,
One would think they foresaw all the
frosts and the storms,
And so brought their food within doors.

3 But I have less sense than a poor creep-
ing ant,

If I take no due care for the things I
shall want,

Nor provide against dangers in time;
When death or old age shall once stare
in my face,

What a wretch shall I be in the end of
my days,

If I trifle away all their prime!

4 Now, now, while my strength and my
youth are in bloom,

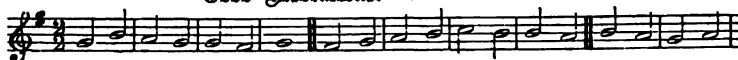
Let me think what will serve me when
sickness shall come,

And pray that my sins be forgiven;
Let me read in good books, and believe,
and obey,

That when earth turns me out of this
cottage of clay,

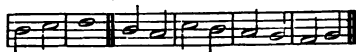
I may dwell in a palace in heaven.

Good Resolutions. 7.8. 4 lines.



VI.—Good Resolutions.

- THOUGH I'm now in younger days,
Nor can tell what shall befall me,
I'll prepare for every place
Where my growing age shall call me.
- 2 Should I e'er be rich or great,
Others shall partake my goodness;
I'll supply the poor with meat,
Never showing scorn or rudeness.
- 3 Where I see the blind or lame,
Deaf or dumb, I'll kindly treat them:
I deserve to feel the same,
If I mock, or hurt, or cheat them.
- 4 If I meet with railing tongues,
Why should I return them railing,
Since I best revenge my wrongs
By my patience never failing!
- 5 When I hear them telling lies,
Talking foolish, cursing, swearing,
First I'll try to make them wise,
Or I'll soon go out of hearing.



- 6 What though I be low and mean,
I'll engage the rich to love me;
While I'm modest, neat, and clean,
And submit when they reprove me.
- 7 If I should be poor and sick,
I shall meet, I hope, with pity;
Since I love to help the weak,
Though they're neither fair nor witty.
- 8 I'll not willingly offend,
Nor be easily offended;
What's amiss I'll strive to mend,
And endure what can't be mended.
- 9 May I be so watchful still
O'er my humours and my passion,
As to speak and do no ill,
Though it should be all the fashion.
- 10 Wicked fashions lead to hell,
Ne'er may I be found complying;
But in life behave so well
Not to be afraid of dying.

Summer Evening. 11.12.8. 8 lines.

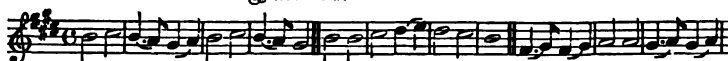


VII.—Summer Evening.

- HOW fine has the day been! how
bright was the sun! [run,
How lovely and joyful the course that he
Though he rose in a mist, when his
race he begun,
And there follow'd some droppings
of rain! [weat,
But now the fair traveller comes to the
new rays are all gold, and his beauties
are best; [his rest,
He paints the sky gay as he sinks to
And foretells a bright rising again.

- 2 Just such is the Christian; his course
he begins,
Like the sun in a mist, while he mourns
for his sins,
And melts into tears; then he breaks
out and shines,
And travels his heavenly way;
But when he comes nearer to finish his
race, [grace,
Like a fine setting sun, he looks richer in
And gives a sure hope, at the end of
his days,
Of rising in brighter array.

Warner's. 8.7. 4 lines.



VIII.—Cradle Hymns.

- H**USH, my dear, lie still and slumber;
 Holy angels guard thy bed;
 Heavenly blessings without number
 Gently falling on thy head.
- 2 Sleep, my babe, thy food and raiment,
 House and home, thy friends provide,
 And, without thy care or payment,
 All thy wants are well supplied.
- 3 How much better thou'rt attended
 Than the Son of God could be,
 When from heaven he descended
 And became a child like thee!
- 4 Soft and easy is thy cradle;
 Coarse and hard thy Saviour lay;
 When his birth-place was a stable,
 And his softest bed was hay.
- 5 Blessed Babe! what glorious features!
 Spotless, fair, divinely bright!
 Must he dwell with brutal creatures?—
 How could angels bear the sight!
- 6 Was there nothing but a manger
 Sinners could to him afford,
 To receive the heavenly stranger?
 Did they thus affront the Lord?
- 7 Soft, my child, I did not chide thee,
 Though my song might sound too hard;
 'Tis thy mother* sits beside thee,
 And her arms shall be thy guard.
- 8 Yet to read the shameful story,
 How the Jews abused their King;
 How they served the Lord of Glory;
 Makes me angry while I sing.
- 9 See the kinder shepherds round him,
 Telling wonders from the sky;
 Where they sought him, there they found
 him,
 With his virgin mother by.
- 10 See the lovely Babe a-dressing;
 Lovely Infant, how he smiled!
 When he wept, the mother's blessing
 Soothed and hushed the holy Child.
- 11 Lo! he slumbers in the manger,
 Where the horned oxen fed!
 Peace, my darling, here's no danger,
 There's no ox a-near thy bed.
- 12 'Twas to save thee, child, from dying,
 Save my dear from burning flame,
 Bitter groans and endless crying,
 That thy blest Redeemer came.
- 13 May'st thou live to know and fear him,
 Trust and love him all thy days;
 Then go dwell for ever near him,
 See his face and sing his praise!
- 14 I could give thee thousand kisses,
 Hoping what I most desire;
 Not a mother's fondest wishes
 Can to greater joys aspire.

* Here you may use the words, Brother, Sister,
 Neighbour, etc.

In the beginning the Creator formed, of earth, a *complete body* for Adam, without life; Ezekiel prophesied, and bones, sinews, flesh, and skin became *complete bodies*—"but there was no breath in them." These little books, though without life, are a *complete body* of Scripture law, doctrine, precept, gospel, examples, and warning, to be formed in the minds of children from three to eight years of age. And as the Lord breathed into the nostrils of Adam the breath of life, and as the Spirit in the Valley of Vision came into—not a bone, an eye, a hand, or a foot, but—the bodies so formed;—so we may reasonably believe the Holy Spirit will, in his own good time, breathe eternal life into souls prepared for it by this essential teaching.

CHAPTER IX.

TWENTY-FOUR LESSONS FOR INFANT AND ELEMENTARY CLASSES.

EVERY child needs to know by heart, very early, all that is contained in the First Catechism, Divine Songs, and also the Names of the Books of the Bible. These consist of:

—24 Catechism Answers, 1—24 (pages 51, 52), 70 Old and New Testament ditto on Scripture Characters, 25 to 94 (pages 52 to 56); 2 First and 2 Second Prayers for Morning and Evening, 2 Additions for the Lord's Day, and 2 First and 2 Second Graces;

—24 Divine Songs for Lessons 1—24 (page 61 and onwards); 4 Morning and Evening Hymns for Week-day and Sabbath; and several other Divine and Moral Songs, to all of which Tunes have been added;

—12 Lines of Books of the Bible, also set to music.

To *teach* and *keep these in the memory*, full directions are given with the First List of Lessons, page 83, and special attention is invited to the Repetitions, because only as these things are remembered all the week can they influence the character, and be taught by the children to others.

With the one Answer and three Scripture Names, one Hymn and its Tune are given. For teaching these, use the Hymns in large type for reading lessons.* Thus—

* The Divine Songs have been printed in large type, on sheets 24 inches by 19, mounted on projecting rollers for Reading in the Infant Class. On the first page are printed the First Catechism, with all the Prayers and Graces, the First and Second Lists of Lessons, and the Names of the Books of the Bible, set to Music. Thus the Teacher has everything necessary except the Bible, with full directions what to teach, and always ready for use. (See next page.)

Specimen Type of Watts's Divine Songs

FOR READING LESSONS.

WITH MUSIC ATTACHED TO EACH HYMN.

Dear Lord, this book of thine

Informs me where to go,

ALWAYS READY, ALWAYS SUITABLE,
WITHOUT SETTING UP.

FOR INFANT CLASS.

- © Each sheet measures 24 by 19 inches, and is strongly mounted on rollers projecting from the wall when in use.

Read in words, not letters, one verse, and teach it thoroughly. Sing the tune over once or twice, all listening. Let scholars, standing, give out the verse, and sing it correctly. If time, the next in the same manner, often repeating those learned. This singing the reading lesson is gratifying to children, and a suitable reward of their efforts to read it.

While the following list will show how all the Catechism Answers, and the Hymns and their Tunes, may be taught to the class before attempting to make use of the Scripture illustrations, &c., suggested in the Second Course of Lessons, it might be well at the first for several Sabbaths to read over, sentence by sentence, the class repeating, the Prayers, the Graces, and the first 24 Answers, so that they may be partly understood by the children before the First List of Lessons, as arranged below, is commenced, thus preventing too much new matter being put before them at once.

Teach every week one Answer, one verse of the Hymn for the day, and the Tune, if possible, because other verses then are easily taught, even at home, and the children are set singing it all the week. Happiness and success so depend on singing these Hymns that I entreat schools to find teachers to undertake the mid-day teaching, if they do nothing else. As soon as a few children are present, begin, and go on singing the Hymns until five minutes before opening.

Wonderful benefits will follow—in learning, in character, and in conduct; as teaching others, making home happy, and attracting both the attention and help of the parents.

These lessons are equally suited to Infant Classes without separate rooms, only dispensing with singing, but the Bible Classes should in such cases sing Divine Songs, or at least their tunes, as much as possible, for the sake of the little ones. In such schools either the singing suggested above, or week-night practice, is absolutely necessary.

**FIRST LIST FOR INFANT CLASSES, IN TWO SECTIONS,
TO BE FREQUENTLY REPEATED, AS BELOW.**

EACH LESSON ACROSS TAKES THE WHOLE SABBATH.

First Section.

Lesson, Hymn, and Tune. Pp. 61-70.	Answers, 1-24. Pp. 52, 53.	Characters, 25-34. Pp. 55-57.	Repetitions, Hymns, Tunes, and Answers.	Lines of Books.	
				Gen., Ex., Lev.	Page 47.
Open with Hymn 27, First Morning Prayer, & Ad- dition.	I	.. 1 ..	25-27 ..	.. 1	
	II	.. 2 ..	28-30 ..	Hymn 1	.. 1
	III	.. 3 ..	31-33 ..	Ans. 1-3	.. 1, 2
	IV	.. 4 ..	34-36 ..	Hymn 1, 2	.. 1, 2
	V	.. 5 ..	37-39 ..	Ans. 1-5	.. 1-3
	VI	.. 6 ..	40-42 ..	Hymn 3-5	.. 1-3
	VII	.. 7 ..	43-45 ..	Ans. 1-7	.. 1-4
	VIII	.. 8 ..	46-48 ..	Hymn 5-7	.. 1-4
	IX	.. 9 ..	49-51 ..	Ans. 1-9	.. 1-5
	X	.. 10 ..	52-54 ..	Hymn 7-9	.. 1-5
	XI	.. 11 ..	55-57 ..	Ans. 1-11	.. 1-6
	XII	.. 12 ..	58-60 ..	Hymn 9-11	.. 1-6
<i>Second Section.</i>					
Ask who have said Prayers, Hymns, and Graces every day.	XIII	.. 13 ..	61-63 ..	Ans. 1-12	.. 1-7
	XIV	.. 14 ..	64-66 ..	Hymn 11-13	.. 1-7
	XV	.. 15 ..	67-69 ..	Ans. 7-15	.. 1-8
	XVI	.. 16 ..	70-72 ..	Hymn 12-14	.. 1-8
	XVII	.. 17 ..	73-75 ..	Ans. 9-17	.. 1-9
	XVIII	.. 18 ..	76-78 ..	Hymn 14-16	.. 1-9
	XIX	.. 19 ..	79-81 ..	Ans. 11-19	.. 1-10
	XX	.. 20 ..	82-84 ..	Hymn 16-18	.. 1-10
	XXI	.. 21 ..	85-87 ..	Ans. 13-21	.. 1-11
	XXII	.. 22 ..	88-90 ..	Hymn 18, 19	.. 1-11
	XXIII	.. 23 ..	91-92 ..	Ans. 14-23	.. 1-12
	XXIV	.. 24 ..	93-94 ..	Hymn 21-24	.. 1-12

Close
with
Hymn
28,
First
Evening
Prayer,
Addi-
tion, and
Lord's
Prayer.

Notice,
all
should
say and
teach
Prayers,
Hymns,
and
Graces
every
day.

In addition to the one Hymn and one Tune given in this First List, teachers may often sing those already learned.

Teach those beyond 28 from 2 to 2.25 on Sabbath-day.

Thus, having gone through one section in three months, the whole may be accomplished in half-a-year. At the end of the First Section an examination might be conducted to great purpose by the Minister, Superintendent, or Teacher; this will inspire all to persevere, and be a great help to the other departments. A Parents' Meeting might also be held in order to seek their co-operation in the week.

These lessons being equally suited for domestic use, even where children do not attend any school, if parents will teach them to their little ones as suggested, whether themselves or by others, they will secure to them the best instruction and employment for their early years.

SECOND LIST OF LESSONS

FROM

FIRST CATECHISM, FOR THE INFANT CLASS.

FURTHER ILLUSTRATED BY SCRIPTURE, BY BIBLE CHARACTERS,
AND BY HYMNS.

That these books are no mean or meagre portion, the following list, in addition to the preceding, will abundantly prove. And this *second time over*, Scripture illustrations and the Ten Commandments are introduced, together with an intelligent and illustrative use of the Hymns.

The Catechism Answer is the subject of the lesson, and the Hymns are again the guide as to the order; but the Hymns not used for illustration should be kept in memory.

The first two Lessons are given in full, that all may be convinced that so far from Catechisms leading *from* the Bible, they appear to be A COMPENDIUM OF BIBLE TRUTH, and in fact AN INDEX TO ALL PARTS OF THE SACRED VOLUME.

LESSON No. I. (REFERENCES TO PAGE 86.)

Opening.—Sing Hymn 27: "This is the day when Christ arose."

Say Second Morning Prayer: "Almighty God, the Maker of everything;" and Addition, "Suffer me not, O Lord, to waste," &c.

Repeat.—Names of the Books, the Graces, and twenty-four Answers.

[These, with the opening, take twelve minutes.]

Lesson Hymn.—I: "How glorious is our Heavenly King," &c.

Subject Answer.—1: "The great God who made heaven and earth."

Illustrations.—*Scripture*—Gen. i. 1: "In the beginning God created the heaven and the earth." Exod. xx. 11: "In six days the Lord made heaven and earth." Psalm cxv. 3-7, or read the whole.

Hymn—II. 1-4: "I sing the almighty power;" "I sing the wisdom;" "I sing the goodness;" "Lord, how thy wonders."

Characters—Ans. 25. The first man that God made, and the father of us all. 26. The first woman, and she was the mother of us all.

[Ask the Subject Question several times during the lesson.]

Close with Hymn 28: "Lord, how delightful 'tis to see."

Second Evening Prayer: "O Lord God, who knowest all things."

Add.: "O most gracious God, let me never forget," and "Our Father."

LESSON No. II. (SEE ABOVE.)

Opening and Repetition as Lesson No. I.

Lesson Hymn.—II., v. 1-8: "I sing the almighty power of God," &c.

Subject Answer.—2: "He keeps me from harm by night and by day, and is always doing me good."

Illustrations.—*Scripture*—Psalm xci. 11: "For he shall give his angels charge over thee to keep thee." Psalm xxxiv. 10, and 19, 20.

Hymn—III., 1-8: "Blest be the wisdom and the power," "Our father ate." "Blest be the Lord who sent his Son, &c."

Characters—Ans. 61. The Son of God and the Saviour of men. 58. The prophet who was saved in the lions' den because he prayed to God. 59. The three Jews who would not worship an image, and they were cast into a fiery furnace and were not burned.

Close as No. I.

Thus the Catechism Answers call up both Hymns and Scriptures, and complete the Design of the Class, viz.,

to prepare each child to receive the Bible.

Open with Hymn 27, Second Morning Prayer, and Addition.

Repeat <i>Names of the Books, First and Second Graces, and twenty- four Answers.</i>	Lesson Hymn, pp. 61-5.	Sub- ject Answer.	ILLUSTRATIONS.			Close <i>with Hymn 28, Second Evening Prayer, Addit., and Lord's Prayer.</i>
			<i>Scripture Texts.</i>	<i>Hymn.</i>	<i>Characters, pp. 63-7</i>	
<i>These, with Opening, will occupy twelve minutes.</i> Ask <i>who have said Prayers, Hymns, and Graces daily, and taught them to others.</i>	I.	1	Gen. i. 1 Exod. xx. 11 Psa. cxv. 3-7	II.	25. Adam 26. Eve	<i>and Hymn 28, Second Evening Prayer, Addit., and Lord's Prayer.</i> Entreat <i>all to say Prayers, Hymns, and Graces daily, and teach them to other children.</i>
	II.	2	Psa. xci. 11 Psa. xxxiv. 10, [and 19, 20]	III.	61. Jesus Christ 58. Daniel 69. Shadrach	
	III.	3	Jno. xvii. 3 Prov. xvi. 7	XIV.	70. Disciples 72. Nicodemus 93. Timothy 92. Eutychus	
	IV.	4	Psa. i. 2 Psa. cxix. 103 Psa. cxix. 105	VII.	40. Moses 42. Priests 47. Prophets	
	V.	5	Psa. cxxxix. 12 Psa. cxxxix. 4 Matt. xvii. 27	IX.	45. Eli 55. Eliah 74. Lazarus	
	VI.	6	Matt. xxii. 37-39	XII.	37. Joseph 46. Samuel 68. John Bapt.	
	VII.	7	Psa. cxi. 10 Prov. viii. 17	XIV.	30. Noah 52. Josiah 58. Daniel	
	VIII.	8	Deut. xxi. 18-21 Exod. xx. 12 Prov. xii. 22 Matt. vii. 12	XV. and Thief, IV., page 76	50. Absalom 56. Gehazi 86. Ananias 27. Cain, and 37. Joseph	
	IX.	9	Jer. iii. 4 2 Cor. vi. 18 Psa. ciii. 13 James ii. 23	XII.	48. David 51. Solomon 32. Abraham	
	X.	10	Psa. vii. 11 Gen. iv. 13 Acts v. 5	XXI.	27. Cain 69. Herod 86. Ananias and Sapphira	
	XI.	11	Psa. ix. 17 Matt. x. 28	VI.	39. Pharaoh 79. Goliath 81. Judas	

These are suitable for Children's Services.

	Lesson Hymn, pp. 65-70.	Sub- ject Answer.	ILLUSTRATIONS.			
			Scripture Texts.	Hymn.	Characters, pp. 68-7	
One of these lessons for a Separate Service will serve to interest Infant, Elemen- tary, and Younger Bible Class Scholars for about an hour without the least weari- ness.	XII.	12	Rom. iii. 10 Rom. iii. 23 1 Jno. i. 8	III.	45. Eli 78. Peter 90. Elymas	Many knowing well the Hymns, Tunes, and Ans., and the Names of the Books, can say and Sing them and Divine Songs with pleasure and profit.
	XIII.	13	Exod. xx. 1-20 (all or portion)	XXVI.	57. Jonah 60. Nebuchad- nezzar	
	XIV.	14	Luke xv. 18-21	VIII. 5-8	73. Mary Mag- dalene 78. Peter	
	XV.	15	1 Jno. ii. 1, 2 Jno. iii. 15	VIII. 1-6	88. Paul	
	XVI.	16	2 Cor. viii. 9	III.	61. Jesus Christ 62. Virgin Mary 77. Apostles	
	XVII.	17	1 Pet. ii. 21-23	VII.	53. Isaiah 71. Nathaniel	
	XVIII.	18	Rom. v. 8.	III.	28. Abel 83. Pont. Pil. 84. Joseph of Arimathea	
	XIX.	19	Acts i. 9 Jno. xiv. 2	V.	29. Enoch 54. Elijah	
	XX.	20	Jno. xv. 5 Luke xi. 13	XXIV.	51. Solomon 80. Thomas	
	XXI.	21	2 Cor. v. 10	X.	66. Cæsar 82. Caiaphas 94. Agrippa	
	XXII.	22	Matt. xxv. 34	IX.	31. Job 87. Stephen	
	XXIII.	23	Matt. xxv. 41	XIII.	50. Absalom 67. Herod the Great	
	XXIV.	24	Luke xviii. 16	VIII.	52. Josiah 75. Martha 76. Mary.	

FOURTH PART.

CHAPTER X.

THE BIBLE CLASSES, OR GENERAL SCHOOL.

For Children from 7 or 8 to 12 or 13.

“Men should be taught as tho’ we taught them not,
And things unknown proposed as things forgot.”—*Pope.*

HAPPINESS here is essential to success, and can be enjoyed without danger, by means of simultaneous teaching, in order to which the Infants should, and the Intermediate Scholars may, or may not, have their own separate opening exercises, and matter and method of teaching. The DESIGN in these classes should be to QUALIFY EACH and ALL; and TO ENCOURAGE IN THEM THE DESIRE TO BECOME TEACHERS, by—

1. A cheerful and hearty interest in all school engagements.
2. Facility and enjoyment in reading and using the Bible.
3. A clear knowledge of all relative duties to both God and man, and of the *sins* and *follies* to which they are liable, must guard against and avoid, as taught by the Preservatives, Catechisms, Commands, and Scripture generally; also, of their *constant need of Divine help*, and of their danger of grieving, resisting, or quenching the Holy Spirit, either by neglecting known duties or the appointed means of grace, or by committing actual transgressions against the holy law of God.
4. Preparation for and interest in public worship, by a

knowledge of the *hymns and tunes*, and possession of the *books* necessary; and also a habit of taking *outlines of both sermons and services*, of which a form, showing scholars how to write them, is given at the end of this chapter. These may be rewarded by prizes. Scholars should be reminded that these records of ministers, chapels, dates, hymns, Scripture texts, and heads, will be much valued by them in after life, as well as useful to read, sing, and commit to memory, during each week. Care will be necessary that all write in books, and show them whenever required to do so.

5. A practical concern for the prosperity of the school by *scholars' agency*, or something for all to do, *e.g.*—

(1.) Keep up the number of the scholars. A month should be given, when deemed necessary, for bringing in children who do not attend any school, and a month more for their continuance; then reward them according to numbers brought in: or, better still, if their sympathy for children, interest in the school, and love to the Saviour, will induce them to do this without being paid for it—*some will*.

(2.) Call on late-comers in their class or neighbourhood, and perhaps wait to bring them. Indeed, some *teachers* need this. Imagine a whole class waiting for their teacher at *his* door, instead of at the school.

(3.) Visit absentees, and prevent truancy of scholars whose parents think they are at school.

(4.) Re-read the lesson at home—(i) for their *own souls'* good; (ii) to *fit them* to become teachers, which should always be held out as attainable by them; (iii) especially to *please* and help father and mother, and also to *benefit* the sick, the blind, the aged, the unlearned—anybody, everybody willing to hear. A habit of doing this should be encouraged.

Mr. Brain, of the Sunday School Union, mentioned at Walsall what the Holy Spirit did in Italy by a little girl, between seven and ten years of age, only reading a little Testament from house to house. While her body lay a corpse in the house, sixteen or seventeen adults came to the door, and declared that by her reading her little book to them, they had been led to a saving knowledge of the Lord Jesus Christ as their Saviour.

Is not this enough to make one's heart leap for joy, and one's hope rise to ecstasy at the thought of children's agency being thus set in motion in London, in England, yea, throughout the world? Hitherto, all agencies have failed fully to reach our working classes—the Ministry, Missionary, Christian Instruction visitor; also the "British Workman," "Band of Hope," and other periodicals; and it may be that God has left this honour to the Sunday School children. These have not yet been employed in the work. But who can so easily get to a father's heart as his child? It is said in the Psalms, and proud Pharisees were asked, "Have ye never read, 'Out of the mouth of babes and sucklings thou hast ordained strength?'" possibly, that God may have all the glory. "Let not the wise man glory in his wisdom," &c. "Not by might, nor by power, but by my Spirit, saith the Lord."

Imagine each Superintendent feeling that the school is a missionary society, and that all scholars are to be missionaries for Jesus. Picture his fatherly heart at the close of school exploring all scholars, with their own Bible—the true "sword of the Spirit," which is "quick and powerful, and sharper than any two-edged sword"—to go forth in the name of Jesus as his soldiers. I fear many children have not been sufficiently taught and encouraged to read the Word of God, much less to read it to others. But if once enabled to

enjoy it, they certainly will do it, and the divine blessing will not be wanting.

And are not adults also too often guilty of slighting, grieving, and insulting the Holy Spirit by commencing and closing meetings, without a word from the Scriptures? If children be able to read the Bible better than any other book, will they not *desire to read that* to father and mother? And will not parents be pleased, and even proud, to hear their own child read so well? This, I am confident, should have a prominent consideration in our school system, and none can tell the good that may, yea must, result from setting Sunday-scholars to work in this way.

6. A constant habit of teaching what they learn to other children during the week. We need often reminding that while the work of the Day School is to make scholars, that of the Sunday Schools is to make teachers.

Every scholar is certain sooner or later to need this knowledge either as brother, sister, servant, or as parent; and while teaching best fixes the lessons on the memory, helps to the art, an aptness, and a consequent desire to teach others,—nothing so effectually prevents quarrels, strivings, bad words, falsehoods, and children's sins generally, as always having something proper and pleasant to do.

Children love to be doing, and this peculiarity in them should be rightly guided. Saying, Singing, and Teaching to other children these Hymns, Tunes, Names, and Catechisms is the best possible employment for them, to make them happy now, and to prepare them for their future in both principle and practice for time and eternity.

If thousands of the parents who now waste their time at public-houses and spend their hard-earned money in drink, to the ruin of both themselves and families, had been taught these things in infancy, how to teach them to others, and had

grown up under their influence, they would now find pleasure and profit in teaching their own dear children at home, and oh, what different homes would many of them then be from what they now are!

For the well-working of these Bible classes, the following appear desirable, indeed necessary:—

1. That every scholar possess and bring a Reference Bible, Church hymn-book, Second Catechism, and Preservatives. These may be made the admission ticket, and scholars without, who make no effort to possess them, might be allowed to go into the Infant Class, where they are not needed.

2. The denominational hymn-book in use, especially in the morning, to prepare scholars for public worship. (See p. 19.)

3. Uniform lessons of Scripture, Catechism, Preservatives, &c., for reading together in each class, or by the whole school. The Scripture should not be too long, and it may or may not bear upon the subject of either the Catechism or Preservatives for the day.

4. If a School hymn-book, let all Church hymns in it be ticked in the index, learned by heart by the scholars, and frequently used in the school.

5. Let a hymn be learned each week from the Church hymn-book, called *the hymn for the day*, to be sung much the next Sabbath, without books if possible; all should learn the same—it might be on one of the lesson subjects.

6. One of the lessons of Second Catechism may be taught from the desk as soon as the First shall be fully known. To facilitate this, let the whole be read over once a month, one Section of that and one Lesson of Preservatives every sabbath, as directed on pages 98 and 99.

7. A standing reward should be given to all scholars repeating from memory the Second Catechism with proofs.

The following will be both interesting and profitable in place of the usual addresses (see Chap. XII.) :—

1. Reading proofs on Catechism Answer.
2. Teaching the use of the (§) in the Bible.
3. Exercising in marginal references.
4. Saying or Singing the Names of the Books.
5. Practising opening the Bible on any book named.
6. Saying or Reading in unison the Ten Commands.
7. Reminding scholars of daily religious duties.
8. Alluding to Outlines of Sermons and Services, and to scholars' agency and usefulness in the week.
9. Exhorting to prayer and confession of sin to the Lord Jesus Christ, and to watch and guard against grieving the Holy Spirit.
10. Repeating and singing Divine Songs, and "The Sluggard," "The Thief," and "Good Resolutions."

All can engage, be interested, and not weary. In religion, the will is most essential: coerced, it cannot be; but its cordial concurrence with children may be won by kindness, and far better make their lessons too easy than to puzzle, humble, wound, and dishearten them in learning.

Ignorance and indifference in Sunday School and other children can be slain only by such weapons as—Learning made social, easy, a delight; needless toil avoided; scholars doing everything; a definite lesson, known by all, what it is, and when it has been taught; and a fixed method of teaching that scholars can adopt in teaching others.

Words are necessary in teaching even the Bible, and they ought to be wise words, worth remembering. Such these Catechisms are—none superior for it, few equal, always accessible to both teacher and scholar, and who can teach the Bible in Sunday Schools so well without as with them? If thoroughly taught from infancy, in any class of society—engraved in the moral nature, whether of children or adults, they so powerfully influence the motives of thought, word, and deed for God and the soul that there is little danger of permanent wrong in either principle or practice.

This Bible teaching by Catechisms may take the time and place of the afternoon lesson, which is least happy to scholars and most trying to teachers, and by a pleasing variety of methods may secure willingness, interest, and earnestness.

To teach without wearying, I submit some novel, interesting and instructive methods of social reading and teaching for either a class, the whole school, or the family, in the use of which scholars will hear every word read before reading it. Each of these methods should first be practised by teachers as a class, to prevent confusion in using them in the school.

The Scriptures then may be read in six or seven different ways; *Hymns* may also be varied in like manner; *Catechisms* in learning, reading, and answering the same; *Preservatives* also in reading the Answers, Questions, and Reasons, &c.; *Proofs* of the Catechisms generally; the use of the *paragraph* and *marginal references* in Reference Bible—all may be so varied as to keep up interest, and these novel methods of reading, &c., are teaching and training exercises to make teachers: for though scholars do only their own part, they see how the other is done; and the doing will be matter of reasoning and practice among them during the week, because it supplies variety of character.

Simultaneous reading and answering interests all, does not foster pride in any, but it shields, encourages, and helps the less able or backward—such there always are; and there is no danger of too much repetition.

To ensure safe progress, better prepare a form of exercises to work out quarterly, as given in Chapter XIII.

This will decide Sabbath duties for Bible classes in place of the lesson; and Ministers knowing the subject and selecting both hymns and Bible lessons may make the sanctuary service harmonise, and so greatly help these classes.

Teachers ought never to weary of this teaching, because scholars who thoroughly know these books are periodically raised to higher studies in Intermediate Classes.

FORMS OF OUTLINES OF SERMONS, SERVICES, ETC.

NO. I.

Date—

Preacher—

Place—

Order of Service—

Hymns—Nos.

[Note whether Baptist, Congregational, Primitive Methodist, Wesleyan, or other selection.]

Scriptures read—

Sermon—

Text—

[Chapter and verse; corner turned down, so as to be written out in full at leisure.]

Introduction—

Heads—

Conclusion—

References—

NO. II.

Date—

Jan. 1, 1870.

Preacher—

Rev. A. B.

Place—

Park-street, London.

Order of Service—Prayer, Hymn, Scripture, Hymn, Scripture, Prayer, Sermon, Hymn, Prayer.

Hymns—

Nos. 328, 103, 248, 548, Baptist Hymn Book.

Scriptures read—

Acts xvii. 11—12; Heb. iv. 11—13; Hab. ii. 1—14.

Sermon—

Text—

1 Chron. xxviii. 9.

Introduction, Heads, &c.

NO. III.

Date—

Jan. 8, 1870.

Preacher—

Rev. Y. Z., Dublin.

Place—

Weigh-house, London.

Order of Service—Hymn, Scripture, Prayer, Scripture, Hymn, Sermon, Hymn, Prayer.

Hymns—

Nos. 17, 261, 39, 644, Congregational Hymn Book.

Scriptures read—

Jonah i. and ii.; Mark iv. 35—41.

Sermon—

Text—

Is. lviii. 1, and lix. 1.

Introduction, Heads, &c.

Some parents give their children a penny each for all texts so recorded, and no doubt it is money wisely bestowed.

THE SECOND CATECHISM.

CHAPTER XI.

WATTS'S SECOND CATECHISM, WITH PROOFS,* FOR THE BIBLE
CLASSES.

DR. WATTS'S PREFACE.

“ In the age of childhood, at every three or four years of life, the understanding seems to make a more sensible progress and more visible improvement than it does, perhaps, in any three years afterwards, especially if it be assisted by the advantage of good education. And the reason is, because everything is new to us in that early age. At seven or eight years old, therefore, the child may be capable of understanding and learning this second composure, which I call ‘The Child's Catechism.’

“ It is a scheme of the Christian religion, drawn up much in the same form and method as the former; but it is much enlarged, and comprehends many more particulars both of doctrine and duty.

“ When the child begins to learn the Second Catechism he should by no means lay aside the First, but be kept to repeat it once in a month, till he has learned the Second quite through, and can say them both perfectly by heart. Let the child learn the Second Catechism throughout, first without the Scripture, and by the time that he is perfect in it, he will be perhaps ten years old, or more. Then, if the teacher please, let the child begin to learn the Scriptures which are set down as proofs under every answer. For, at this age, he may be capable of seeing the conformity or agreement between the answer in his Catechism and the text of Scripture which is brought to prove it.

“ In catechising him upon the Scriptures, it is not so proper a method to bid him repeat all the proofs together under each answer. But take the answer into pieces, and enquire of him particularly which Scripture

* Published only by Houlston and Wright, Paternoster-row.

"proves this part of the answer, and what Scripture proves the next part, and so onward. This will not only give a great relief to a child's memory, but it will much more improve his reason and understanding in religion; and it will help to confirm and establish him in that important truth, *that not the compositions of men, but the Scripture itself, is the rule of our religion.*

"For children who have weaker memories, or less leisure and advantage for learning, I do not advise that they should be confined to learn all the Scriptures that belong to this Catechism, before they proceed to the Assembly's. Parents and teachers should judge in this matter, and determine the lessons and labours of children, according to their different capacities. For as some children grow in bodily stature much faster than others, and they must have new garments more frequently, because they have outgrown the old, so, in the improvements of the mind, some children far exceed others; and those who are of the slowest growth must dwell longer on their former lessons and catechisms, before they proceed to change them for new ones. And sometimes they must be indulged to skip over some lessons, which those who make swifter progress may learn for their greater profit.

"It may be complained, indeed, that this Second Catechism itself is rather too large for the child at seven or eight years old, for it contains in it seventy-eight questions, whereas that of the Assembly's, which is proposed to youth of twelve or thirteen years old, contains but one hundred and seven. But let it be observed that the answers are generally shorter, and the words much easier to be understood and remembered. And to make the matter still more unexceptionable, there is a line drawn all along in the margin, by those questions and answers which may be omitted in teaching children of seven or eight years old, and these amount to twenty-four. This will reduce the Catechism for that age to fifty questions. Then, when they arrive at nine or ten years of age, they may learn the answers which were before omitted, and so become masters of the whole.

"If this method be followed, there will be, as it were, three Catechisms for three stages of childhood, each exceeding the other in length, in a more exact proportion to the growing years and memories of children, till at twelve or thirteen years they are prepared to learn the Assembly's Catechism with greater improvement. But in this and all other methods of instruction which relate to children, much of the management and practice must be left to the discretion and care of those who teach them, and all must be committed to the grace and blessing of God. *Amen.*"



The above Preface is worthy of the special attention of all Teachers and all Parents. Dr. Watts therein suggests that this Catechism be taught as three in one, as follows, by—

1. Omitting *some* of the Answers the first time over.
2. Thoroughly teaching all *seriatim* the second time. And,
3. Teaching both Answers and Proofs the third time.

In accordance with this, Nos. 11 to 20, 55 to 59, and 61 to 64 are left out. The others in *lessons* are grouped in *four sections* of twelve each, and teaching **one answer weekly from the desk** will enable the school to get through the whole in **twelve months**.

In order to spare children the toil of mere parrot learning, instead of their having to pick up letters and words cold and dead from the paper, spelling out parts of a sentence without perceiving the sentiment to assist the memory, they should be intelligently helped by the living voice, either from the desk or in the class, or both, and thus it would be made so easy to the scholar as not to cause weariness or dislike, which in former years was the bane of Catechism learning.

This Second Catechism might with great propriety and advantage be read over together by the whole of the Bible classes once a month. Every Sabbath, one section of twelve lessons should be taken as follows:—

Let the Superintendent or a Teacher first slowly read the Answer, with due regard to both sense and the stops; then read the Question, and let the whole school or class (every scholar, of course, with a book) slowly and distinctly read the Answer. Thus having heard the Answer twice, they may be asked to close the book and repeat it, as many as may be able. This will so teach, and facilitate the learning of it, by the children that many will know it before the time comes for their committing the weekly Answer to memory.

In teaching the weekly Answer, let it be said over at least four times from the desk, scholars repeating each time; then let the Question be asked four times, all answering; and it is learned by nearly every one. Although many may know the Answer before it is given from the desk, *some will not*, nor will they make an effort to learn it; but by this system they can hardly help its being so fixed upon the memory that even *they* will carry it home with them, and the repetition next Sabbath will indelibly engrave it in their minds for life.

SECOND CATECHISM FOR SUNDAY LESSONS.

FIRST SECTION.

1st Sunday . . .	Question 1
2nd " . . .	" 2
3rd " . . .	" 3
4th " . . .	" 4
5th " . . .	" 5 & 6
6th " . . .	" 7
7th " . . .	" 8
8th " . . .	" 9
9th " . . .	" 10
10th " . . .	" 21, 22
11th " . . .	" 23
12th " . . .	" 24

13th Sunday—Examination.

SECOND SECTION.

14th Sunday . . .	Question 25
15th " . . .	" 26
16th " . . .	" 27, 28
17th " . . .	" 29
18th " . . .	" 30
19th " . . .	" 31, 32
20th " . . .	" 33, 34
21st " . . .	" 35
22nd " . . .	" 36
23rd " . . .	" 37
24th " . . .	" 38
25th " . . .	" 39

26th Sunday—Examination.

THIRD SECTION.

27th Sunday . . .	Questions 40, 41
28th " . . .	" 42
29th " . . .	" 43
30th " . . .	" 44, 45
31st " . . .	" 46
32nd " . . .	" 47
33rd " . . .	" 48
34th " . . .	" 49
35th " . . .	" 50
36th " . . .	" 51
37th " . . .	" 52
38th " . . .	" 53, 54, 60

39th Sunday—Examination.

FOURTH SECTION.

40th Sunday . . .	Question 65
41st " . . .	" 66
42nd " . . .	" 67
43rd " . . .	" 68, 69
44th " . . .	" 70, 71
45th " . . .	" 72
46th " . . .	" 73
47th " . . .	" 74
48th " . . .	" 75
49th " . . .	" 76
50th " . . .	" 77
51st " . . .	" 78

52nd Sunday—Examination.

FIRST SECTION.

I.

1. Q. Dear child, do you know what you are?

A. I am a creature of God, for he made me, both body and soul.

Thus saith the Lord—I have made the earth, and created man upon it. Isa. xlv. 11, 12. Thou hast clothed me with skin and flesh, and fenced me with bones and sinews. Job x. 11. The Lord, who formeth the spirit of man within him. Zech. xii. 1.

II.

2. Q. How do you know you have a soul?

A. Because I find something within me that can think and know, can wish and desire, can rejoice and be sorry, which my body cannot do.

There is a spirit in man. Job xxxii. 8. Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven. Job xxxv. 11. As he thinketh in his heart, so is he. Prov. xxiii. 7. Knowledge is pleasant to the soul. Prov. ii. 10. The desire of our soul is to thy name. Isa. xxvi. 8. My soul shall be joyful in the Lord. Psalm xxxv. 9. My soul is exceeding sorrowful. Matt. xxvi. 38.

III.

Q. 3. Wherein doth your soul differ further from your body?

A. My body is made of flesh and blood, and it will die; but my soul is a spirit, and it will live after my body is dead.

See Answer 1. A spirit hath not flesh and bones. Luke xxiv. 39. If he gather to himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust. Job xxxiv. 14, 15. Then shall the dust return to the earth as it was, and the spirit to God who gave it. Eccles. xii. 7. Fear not them which kill the body, but are not able to kill the soul. Matt. x. 28.

IV.

4. Q. For what purpose did God make you such a creature, with a body and a soul?

A. To know him, and serve him here on earth, that I may dwell with him, and be happy hereafter in heaven.

What is written in Isa. xliii. 21, may be applied to all mankind, namely, This people have I formed for myself, they shall shew forth my praise. Thou shalt guide me with thy counsel, and afterwards receive me into glory. Psalm lxxiii. 24. In thy presence is fulness of joy. Psalm xvi. 11.

V.

5. Q. How must you learn to know God and serve him?

A. By the holy scriptures of the Old and New Testament, which are the word of God.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof—for instruction in righteousness. 2 Tim. iii. 16. They have Moses and the Prophets: let them hear them. Luke xvi. 29. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour. 2 Peter iii. 2. From a child thou hast

known the holy Scriptures, which are able to make thee wise unto salvation. 2 Tim. iii. 15.

6. Q. What do the Scriptures teach you, of the knowledge of God?

A. The Scriptures teach me what God is in himself, and what he is in relation to us who are his creatures.

(See the passages of Scripture under the two following Questions.)

VI.

7. Q. Who is God, considered in himself, or in his own nature?

A. God, in his own nature is a Spirit everywhere present, without beginning and without end, most wise and powerful, most holy and merciful, most just and true.

God is a Spirit. John iv. 24. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? Jer. xxiii. 24. From everlasting to everlasting thou art God. Psalm xc. 2. To God only wise be glory. Rom. xvi. 27. Lord God Almighty, which was, and is, and is to come. Rev. iv. 8. Holy, holy, holy, is the Lord of hosts. Isa. vi. 3. The Lord, the Lord God, merciful and gracious. Exod. xxxiv. 6. A God of truth, and without iniquity, just and right is he. Deut. xxxii. 4.

VII.

8. Q. What is God in relation to us who are his creatures?

A. As the great God is our Maker, who gave us our being, so he continually preserves us, and

does us good! He is our Lord and Ruler now, and will be our Judge at last.

Know ye, that the Lord he is God, it is he who hath made us, and not we ourselves. Psalm c. 3. O Lord, thou preservest man and beast. Psalm xxxvi. 6. Thou art good, and doest good. Psalm cxix. 68. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Psalm ciii. 19. God is Judge himself. Psalm l. 6.

VIII.

9. Q. And how do the Scriptures teach you to serve God?

A. I must serve God by keeping all his commandments; that is, by doing everything that he requires of me, and avoiding everything that he forbids me.

What doth the Lord thy God require of thee?—To keep the commandments of the Lord. Deut. x. 12, 13. All the words which the Lord hath said we will do. Exod. xxiv. 3. I have refrained my feet from every evil way, that I might keep thy word. Psalm cxix. 101.

IX.

10. Q. What commandments has God given to men?

A. He gave the law of the ten commandments to the Jews in the Old Testament, and they are summed up in two commandments for us in the New Testament.

And he wrote on the tables (of stone) the ten commandments which the Lord spake unto you in the mount. Deut. x. 4. On these two commandments hang all the law and the pro-

phets. Matt. xxii. 40. (*See Question 21.*)

Omit Nos. 11 to 20 first time over.

11. Q. Repeat the ten commandments of God in short, which he gave in the Old Testament. What is the first commandment?

A. Thou shalt have no other gods before me.

12. Q. What is the second commandment?

A. Thou shalt not make to thyself any graven image, or the likeness of any thing in heaven or earth, to bow down and worship it.

13. Q. What is the third commandment?

A. Thou shalt not take the name of the Lord thy God in vain.

14. Q. What is the fourth commandment?

A. Remember the sabbath day, to keep it holy.

15. Q. What is the fifth commandment?

A. Honour thy father and thy mother, that thy days may be long.

16. Q. What is the sixth commandment?

A. Thou shalt do no murder.

17. Q. What is the seventh commandment?

A. Thou shalt not commit adultery.

18. Q. What is the eighth commandment?

A. Thou shalt not steal.

19. Q. What is the ninth commandment?

A. Thou shalt not bear false witness against thy neighbour.

20. Q. What is the tenth commandment?

A. Thou shalt not covet any thing that is thy neighbour's.

(See all these commandments at large in the twentieth chapter of Exodus, from the first verse to the eighteenth, and a particular account of what is required and forbidden in Answers 43 to 82 of the Assembly's Catechism, Chapter XV.)

X.

21. Q. What is the sum of the ten commandments, which is given us in the New Testament?

A. The sum of these ten commandments is, Thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbour as thyself.

Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Matt. xxii. 37, 38, 39, 40.

22. Q. What do you mean by loving God with all your heart?

A. To love God with all my heart, is to have the highest and best thoughts of him, to desire his favour above all things, and delight to please him always.

Thy glorious name is exalted above all blessing and praise. Nehem. ix. 5. Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. Psalm lxxiii. 25. Thy loving-kindness is better than

life. Psalm lxxiii. 3. I delight to do thy will, O my God; yea thy law is within my heart. Psalm xl. 8.

XI.

23. Q. How must you show your love to God?

A. By these three things:—

(1.) By paying him constantly the worship he requires of me.

Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10. In thy fear will I worship toward thy holy temple. Psalm v. 7.

(2.) By doing heartily whatsoever else he commands me.

Observe thou that which I command thee. Exod. xxxiv. 11. I shall keep thy law, yea, I shall observe it with my whole heart. Psalm cxix. 34.

(3.) By bearing patiently what he suffers to befall me.

Patient in tribulation. Rom. xii. 12. I will bear the indignation of the Lord, because I have sinned against him. Micah vii. 9.

XII.

24. Q. What worship doth God require of you?

A. I must hearken diligently to his holy word, and praise him for his greatness and goodness; I must pray to him daily for what mercies I want, and give him thanks for what I receive.

If thou shalt hearken diligently unto the voice of the Lord thy God—he will set thee on high. Deut. xxviii. 1. I will hear what God the Lord will speak. Psalm lxxxv. 8. Great is the Lord, and greatly to be praised.

Psalm xlviii. 1. Praise the Lord, for the Lord is good. Psalm cxxxv. 3. Continue in prayer, and watch in the same with thanksgiving. Col. iv. 2. Evening, and morning, and at noon, will I pray. Psalm lv. 17. O give thanks to the Lord, for he is good. Psalm cxviii. 1. Giving thanks always for all things unto God, in the name of our Lord Jesus Christ. Eph. v. 20.

SECOND SECTION.

XIV.

25. Q. And what do you mean by loving your neighbour as yourself?

A. To love my neighbour as myself, is to do to all other persons as I could reasonably desire them to do to me, if I were in their place.

All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Matt. vii. 12.

XV.

26. Q. How must you show your love to your neighbour?

A. These three ways:—

(1.) By honouring and obeying those who are set over me.

Let every soul be subject to the higher powers. Romans xiii. 1. Obey them that have the rule over you. Heb. xiii. 17.

(2.) By speaking the truth, and dealing honestly with all who are about me.

Let every man speak truth with his neighbour. Eph. iv. 25. Render to all their dues. Rom. xiii. 7. Provide things honest in the sight of all men. Rom. xii. 17.

(3.) By wishing well and doing good to all mankind, whether they be friends, strangers or enemies.

Be kindly affectioned one to another. Eph. iv. 10. Let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10. Love the brotherhood. 1 Pet. ii. 17. Love ye the stranger. Deut. x. 19. Love your enemies; do good to them that hate you. Matt. v. 44.

XVI.

27. Q. You have told me the duties you must do; can you tell me also the sins you must avoid?

A. I must avoid all the sins of the heart, the sins of the tongue, and the sinful actions of life.

Keep thy heart with all diligence. Prov. iv. 23. Out of the heart proceed evil thoughts. Matt. xv. 19. Keep thy tongue from evil. Psalm xxxiv. 13. Depart from evil, and do good. Ver. 10. Ye have put off the old man (that is, sinful nature), with his deeds. Col. iii. 9.

28. Q. What are the sins of the heart?

A. The sins of the heart are these, a neglect of God, pride and stubbornness, malice and envy, with all other evil thoughts and unruly passions.

The wicked will not seek after God; God is not in all their thoughts. Psalm x. 4. Every one that is proud in heart is an abomination to the Lord. Prov. xvi. 5. They walked in the imagination, or stubbornness, of their evil heart. Jer. vii. 24. Let all bitterness and wrath be put away from you, with all malice. Eph. iv. 31. Let us not be desirous of vain-glory—envying one another. Gal. v. 26.

Out of the heart proceed evil thoughts. Matt. xv. 19. They that are Christ's have crucified the flesh with its affections, or passions, and lusts. Gal. v. 24. Whosoever is angry with his brother without a cause, shall be in danger of the judgment. Matt. v. 22.

XVII.

29. Q. What are the chief sins of the tongue?

A. The chief sins of the tongue are, swearing and cursing, abusing the name of God, or anything that is holy, scoffing and calling ill names, lying, and filthy speaking.

Above all things, my brethren, swear not. James v. 12. Bless, and curse not. Rom. xii. 14. Neither shalt thou profane the name of thy God. Lev. xix. 12. Scoffers walking after their own lusts. 2 Pet. iii. 3. Judgments are prepared for scorners. Prov. xix. 29. Whosoever shall say, Thou fool, shall be in danger of hell fire. Matt. v. 22. Not rendering railing for railing. 1 Pet. iii. 9. Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Col. iii. 8. Lie not one to another. Ver. 9.

XVIII.

30. Q. What are those sinful actions that you must avoid?

A. Sinful actions are such as these: Gluttony, drunkenness, and quarrelling; wanton carriage and mis-spending of time, especially the Lord's Day; doing dishonour to God, or injury to man.

Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness. Luke xxi. 34. Whence come wars and fightings

among you? Come they not hence, even of your lusts? James iv. 1. Study to be quiet, and to do your own business. 1 Thess. iv. 11. Not slothful in business. Rom. xii. 11. Not in rioting and drunkenness, not in chambering and wantonness. Rom. xiii. 13. Through breaking the law thou dishonourest God. Rom. ii. 23. Love thy neighbour as thyself. Love worketh no ill to his neighbour. Rom. xiii. 9, 10.

XIX.

31. Q. Have you never broken the Commandments of God, and sinned against him?

A. My own heart and conscience tell me that I have broken God's Holy Commandments, and sinned against him, in thought, word, and deed.

Who can say, I have made my heart clean; I am pure from my sin? Prov. xx. 9. If any man offend not in word, the same is a perfect man. In many things we offend all. Jas. iii. 2. There is not a just man upon earth that doeth good and sinneth not. Eccles. vii. 20.

32. Q. How do you know that you have sinned in thought, word, and deed, against the blessed God?

A. I have let evil thoughts run too much in my mind, and spoken too many evil words; I have too often done such deeds as are evil, and neglected what is good.

(See the passages of Scripture under the former question.)

XX.

33. Q. Whence comes it to pass that you have been such a sinner?

A. I was born into the world with inclinations to that which is evil, and I have too much followed those inclinations all my life.

Behold I was shapen in iniquity, and in sin did my mother conceive me. Psalm li. 5. The imagination of man's heart is evil from his youth. Gen. viii. 21. We all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Eph. ii. 3.

34. Q. How came you to be born with such inclinations to evil?

A. All mankind are born in sin, because they came from Adam, the first man that sinned against God.

Who can bring a clean thing out of an unclean? Not one. Job. xiv. 4. What is man, that he should be clean? or he who that is born of a woman, that he should be righteous? Job xv. 14. By one man sin entered into the world. Rom. v. 12. By one man's disobedience many were made sinners. Ver. 19.

XXI.

35. Q. But why did you follow these evil inclinations? Was it not your duty to resist them, when you knew they were evil?

A. I ought to resist every sinful inclination, and therefore I have no sufficient excuse for myself, before the great God.

Let not sin reign in your mortal body, that you should obey it in the lusts thereof. Rom. vi. 12. They are without excuse, because that, when they knew God, they glorified him not as God, but became vain in their imaginations. Rom. i. 20, 21. Every

mouth shall be stopped, and all the world become guilty before God. Rom. iii. 19.

XXII.

36. Q. What do you deserve because of your sins?

A. My sins have deserved the wrath, and curse, of the Almighty God who made me.

Because of these things cometh the wrath of God upon the children of disobedience. Ephes. v. 6. Cursed is every one that continueth not in all things which are written in the book of the law, to do them. Gal. iii. 10. He that made them will not have mercy on them. Isa. xxii. 11.

XXIII.

37. Q. Is the wrath of God so terrible that you cannot bear it?

A. The wrath of God is terrible indeed, for it can make sinners suffer all the miseries of this life, the pains of death, and the torments of hell for ever.

Who can stand before his indignation? and who can abide in the fierceness of his anger? Nahum i. 6. The judgment of God is, that they who commit such things are worthy of death. Rom. i. 32. Fear him who after he hath killed, hath power to cast into hell. Luke xii. 5. The fire that never shall be quenched. Mark ix. 45.

XXIV.

38. Q. How do you hope to escape God's wrath, which your sins have deserved?

A. God is merciful, and has sent

Jesus Christ into this world, to become the Saviour of sinful creatures, as the Gospel teaches us.

God sent not his Son into the world to condemn the world, but that the world through him might be saved. John iii. 17. Thou shalt call his name Jesus, for he shall save his people from their sins. Matt. i. 21. Jesus, which delivered us from the wrath to come. 1 Thess. i. 10. This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners. 1 Tim. i. 15.

XXV.

39. Q. What is the Gospel?

A. The Gospel is the glad tidings, of the way of salvation, by Jesus Christ, which was foretold in the Old Testament, but is plainly revealed in the New.

The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Gal. iii. 8—that is, In thy seed, which is Christ. Ver. 16. I bring you good tidings of great joy—for unto you is born this day a Saviour, who is Christ the Lord. Luke ii. 10, 11. See 1 Cor. xv. 1, 3, 4. Rom. iii. 21, 22. Mark xvi. 15, 16.

THIRD SECTION.

XXVII.

40. Q. Who is Jesus Christ?

A. Jesus Christ is the Son of God, who was with God before the world was made; but he became the Son of man, and dwelt with men above eighteen hundred years ago.

I said, I am the Son of God. John x. 36. Now, O Father, glorify thou me with the glory which I had with thee before the world was. John xvii. 5. In the beginning was the Word, and the Word was with God, —and the Word was made flesh, and dwelt among us. John i. 1, 14. He is the Son of man. John v. 27.

41. Q. But is not Jesus Christ God as well as man?

A. Though he be man, yet he is God also; for he is a glorious person, in whom God and man are joined together, and his name is “EMMANUEL,” or God with us.

The word was with God, and the word was God. John i. 1. There is one God, and one Mediator between God and man, the man Christ Jesus. 1 Tim. ii. 5. In him dwelleth all the fulness of the Godhead bodily. Col. ii. 9. Who is over all, God blessed for ever. Rom. ix. 5. A virgin shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matt. i. 23. God was manifest in the flesh. 1 Tim. iii. 16.

XXVIII.

42. Q. What did Jesus Christ do on earth in order to save sinners?

A. He did these three things:—

(1.) He made known to men the will of God by his preaching.

The Lord hath anointed me to preach good tidings. Isa. lxi. 1. All things that I have heard of my Father I have made known unto you. John xv. 15.

(2.) He set them a pattern of holiness by his own practice.

I have given you an example that ye should do as I have done to you. John xiii. 15. Christ suffered for us, leaving us an example that we should follow his steps. 1 Pet. ii. 21.

(3.) He obtained pardon of sin and everlasting life for them by his obedience unto death.

He became obedient unto death, even the death of the cross. Phil. ii. 8.

By the obedience of one shall many be made righteous. Rom. v. 19. By his own blood he entered into the holy place, having obtained eternal redemption for us. Heb. ix. 12. He is faithful and just to forgive us our sins; and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John i. 7, 9.

XXIX.

43. Q. How could Christ obtain pardon and life for us by his doing or suffering?

A. Our sins had deserved death, but Christ was the Son of God, and perfectly righteous, and God appointed him to suffer death to take away our sins, and to bring us into his favour.

The wages of sin is death. Rom. vi. 23. Christ hath once suffered for our sins, the just for the unjust, to bring us to God. 1 Pet. iii. 18. He that knew no sin, was made sin for us (that is, a sacrifice for sin). 2 Cor. v. 21. Christ died for our sins according to the scriptures. 1 Cor. xv. 3. Jesus Christ the righteous—he is the propitiation for our sins. 1 John ii. 1, 2. He was manifested to take away our sins. 1 John iii. 5. When we were enemies, we were reconciled to God by the death of his Son. Rom. v. 10.

XXX.

44. Q. Is Jesus Christ now among the dead?

A. No; he rose from the dead on the third day, and afterwards went

up to heaven, to dwell at the right hand of God.

He was buried, and he rose again the third day. 1 Cor. xv. 4. God raised him from the dead, and set him at his own right hand in the heavenly places. Eph. i. 20.

45. Q. What is Christ now doing in heaven?

A. He pleads with God his Father to bestow mercy on men, and he rules over all things, for the good of his people.

He bare the sins of many, and made intercession for the transgressors. Isa. iii. 12. If any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John ii. 1. The God of our Lord Jesus Christ gave him to be the head over all things to the church. Eph. i. 17, 22. He is Lord of all. Acts x. 36.

XXXI.

46. Q. What must you do to become one of his people, and to partake of this mercy?

A. I must repent of my sins and confess them before God, and ask pardon for them; I must have faith in Christ, as my Saviour, and obey him as my Lord and Ruler.

Repent of thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee. Acts viii. 22. Whoso confesseth and forsaketh his sins shall find mercy. Prov. xxviii. 13. Forgive us our sins. Luke xi. 4. Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts xvi. 31. Him hath God exalted with his right hand to be a Prince and a Saviour. Acts v. 31. He became the author of eternal salvation unto all them that obey him. Heb. v. 9.

XXXII.

47. Q. What is it to repent of sin?

A. To repent of my sins, is to be sorry at my heart that I have offended God, to hate every thing that displeases him and to take heed that I offend him no more.

I will be sorry for my sin. Psalm xxxviii. 18. Godly sorrow worketh repentance. 2 Cor. vii. 10. I hate every false way. Psalm cxix. 104. If I have done iniquity, I will do no more. Job. xxxiv. 32.

XXXIII.

48. Q. What is it to have faith in Christ as your Saviour?

A. To have faith in Christ as my Saviour, is to believe that Christ is the Saviour of sinners, and to give myself up to him, and to trust in him, that he may save me in his own way.

I believe that Jesus Christ is the Son of God. Acts viii. 37. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. I know whom I have believed, (or trusted,) and I am persuaded he is able to keep that which I have committed unto him. 1 Tim. i. 15.—2 Tim. i. 12. They gave their own selves to the Lord. 2 Cor. viii. 5.

XXXIV.

49. Q. What reason have you to hope that you shall then be delivered from the anger of God?

A. If we repent of sin, and trust in Christ, God hath told us in his

word, that he will forgive our sins, and save our souls.

Repent, and be converted, that your sins may be blotted out. Acts iii. 19. Whosoever believeth (or trusteth) in him shall receive remission of sins. Acts x. 43. Believe on (or trust in) the Lord Jesus, and thou shalt be saved. Acts xvi. 31.

XXXV.

50. Q. But is not your heart itself sinful, and have you power over yourself to repent of sin, and to trust in Christ, and obey him?

A. We have sinful hearts, and cannot do these duties of ourselves, but God has promised his own Holy Spirit, if we pray for it, to renew our hearts to holiness, and help us to do his will.

Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God. 2 Cor. iii. 5. By grace ye are saved, through faith; and that not of yourselves, it is the gift of God. Eph. ii. 8. How much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13. A new heart will I give you. Ezek. xxxvi. 26. And I will put my Spirit within you. Ver. 27. I will yet for this be inquired of by the house of Israel to do it for them. Ver. 37. Be ye transformed by the renewing of your mind. Rom. xii. 2. He saved us by the washing of regeneration, and the renewing of the Holy Ghost. Tit. iii. 5. The Spirit also helpeth our infirmities. Rom. viii. 26.

XXXVI.

51. Q. How must you offer up your prayers so as to be accepted

of God, and obtain his Holy Spirit, or any blessings from him?

A. In all our prayers, and all our services, we must seek for acceptance only from the mercy of God, and for the sake of Christ: for we have sinned and deserve no good thing.

We have sinned, we have done wickedly—O our God, hear the prayer of thy servant, for the Lord's sake. We do not present our supplications before thee for our righteousness, but for thy great mercies. Dan. ix. 15, 17, 18. He hath made us accepted in the beloved. Eph. i. 6. Whatsoever ye shall ask the Father in my name, he will give it you. John xvi. 23. Ask, and ye shall receive. Ver. 24.

XXXVII.

52. Q. Hath God provided any other means for our help in the way to heaven?

A. God hath given his holy word both to Jews and Christians; he sent his ministers to help us to understand his word, and appointed some special signs and tokens of mercy for our use.

He sheweth his word unto Jacob, his statutes and his judgments unto Israel. Psalm cxlvii. 19. I have given them thy word. John xvii. 14. The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts. Mal. ii. 7. The Levites caused the people to understand the law. Nehem. viii. 7. He (that is, Christ) gave pastors and teachers for the work of the ministry, &c. Eph. iv. 11, 12. It shall be a token of the covenant between me and you. Gen. xvii. 11. He received the sign of circumcision.

Rom. iv. 11. Teaching them to observe whatsoever I have commanded you. Matt. xxviii. 20.

XXXVIII.

53. Q. What are the special signs and tokens which God hath appointed, to show forth his mercy among Christians?

A. There are two signs or tokens, which are commonly called Sacraments of the New Testament, and these are *Baptism* and the *Lord's Supper*.

Go ye, and teach all nations, baptizing them. Matt. xxviii. 19. The Lord's Supper. 1 Cor. xi. 20. This do in remembrance of me. Ver. 24.

54. Q. What is baptism?

A. It is a washing with water, in the name of the Father, the Son, and of the Holy Spirit.

Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

Omit Nos. 55 to 59, and Nos. 61 to 64, first time over.

55. Q. What is meant by this washing?

A. It signifies our being cleansed from sin, and our becoming new creatures, and the disciples of Christ.

Arise, and be baptized, and wash away thy sins. Acts xxii. 16. By the washing of regeneration, and the renewing of the Holy Ghost. Tit. iii. 5. As many of you as have been baptized into Christ, have put on Christ, that is, are his disciples. Gal. iii. 27.

56. Q. Why must we be baptized in the name of the Father?

A. Because it was God, the Father of our Lord Jesus Christ,

who appointed this salvation; and he is our Father also if we are true Christians.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings. Eph. i. 3. I go to my Father and your Father; to my God, and your God. John xxi. 17. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 9.

57. Q. Why must we be baptized in the name of the Son of God?

A. Because this salvation was preached by the Son of God, as our great prophet, he procured it for us as our High Priest, and he bestows it on us as our Lord and King.

A Prophet shall the Lord your God raise up unto you, like unto me. Acts iii. 22. The Lord hath anointed me to preach the gospel to the poor. Luke iv. 18. That he might be a merciful and a faithful High Priest, to make reconciliation for the sins of the people. Heb. ii. 17. Him hath God exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. Acts v. 31.

58. Q. Why must it be done also in the name of the Holy Spirit?

A. Because the wondrous works of the Holy Spirit bare witness to this salvation heretofore; and it is this Holy Spirit enables us to obey the gospel now, and to hope and wait for this salvation.

God also bearing witness with signs and wonders, and gifts of the Holy Ghost. Heb. ii. 4. Ye have purified your souls in obeying the truth through the Spirit. 1 Pet. i. 22. We through the Spirit wait for the hope of righteousness by faith. Gal. v. 5.

59. Q. What doth this baptism in the name of the Father, the Son, and the Holy Spirit, oblige you to do ?

A. If I am baptized, I am given up to the Father, the Son, and the Holy Spirit, that I may live as a new creature, and a Christian ; and having been once washed, I must not defile myself again with sin.

How shall we that are dead to sin, live any longer therein ? Rom. vi. 2. We should walk in newness of life. Ver. 4. If any man be in Christ, he is a new creature. 2 Cor. v. 17. [Those who profess Christianity, and return again to sin, are compared to the sow that was washed, and returns to her wallowing in the mire.] 2 Pet. ii. 20, 22.

60. Q. What is the Lord's supper ?

A. It is the eating of bread and drinking of wine, in remembrance of the death of our Lord Jesus Christ.

This do in remembrance of me.—As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come. 1 Cor. xi. 24, 26.

61. Q. What doth the bread signify ?

A. The bread, when it is broken, signifies the body of Christ, which was wounded, or broken on the cross for us.

He took the bread, and when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you. 1 Cor. xi. 23, 24.

62. Q. What doth the wine signify ?

A. The wine poured out into the

cup signifies the blood of Christ, which was poured out in his death to take away our sins.

And he took the cup, (that is, the cup of wine, or fruit of the vine, as ver. 29,) and gave thanks, and gave it to them, saying, Drink ye all of it ; for this is my blood of the new testament, which is shed for many for the remission of sins. Matt. xxvi. 27, 28.

63. Q. Why must the bread be eaten, and the wine be drunk ?

A. To signify our partaking of the blessings which Christ hath obtained for us by his death.

The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? We are all partakers of that one bread. 1 Cor. x. 16, 17. [And probably it is with reference to this sacrament, which Christ designed to ordain in his church, that he represents our believing in him thus,] Whoso eateth my flesh, and drinketh my blood, hath eternal life. For my flesh is meat indeed, and my blood is drink indeed. John vi. 54, 55.

64. Q. What doth the Lord's supper oblige us to ?

A. Those who partake of the Lord's supper, should thankfully remember the love of Christ who died for them ; and they should love and serve him to the end of their lives.

This do in remembrance of me. Luke xxii. 19. I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii. 20. Lord, thou knowest that I love thee. John xxi. 15. If ye love me, keep my commandments. John xiv. 15. Thy vows are upon me, O God. I will render praise unto thee. Psalm lvi. 12.

FOURTH SECTION.

XL.

65. Q. When you have done the will of God, and served Christ to the end of your life, what are your hopes after death?

A. When my body dies, and my soul goes into the world of spirits, I hope it will dwell with God and Christ, and be happy.

The God of Abraham, Isaac, and Jacob. He is not a God of the dead, but of the living, for all live unto him. Luke xx. 37, 38. Lazarus died, and was carried by angels into Abraham's bosom. Luke xvi. 20, 22. Jesus, dying, said, Father into thy hands I commend my spirit. Luke xxiii. 46. Stephen looked up stedfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God. Acts vii. 55. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Ver. 59. Absent from the body, and present with the Lord. 2 Cor. v. 8. (that is, Christ. Phil. i. 23.)

XLI.

66. Q. And do you not expect some greater happiness afterwards?

A. Yes; I hope for more complete happiness when my body shall rise again, and be joined to my spirit, at the day of judgment.

So is the resurrection of the dead—It is sown in dishonour, it is raised in glory. 1 Cor. xv. 42, 43. We groan within ourselves, waiting for the adoption, that is, the redemption of our body. Rom. viii. 23.

XLII.

67. Q. But let us first hear what is this world of spirits you speak of, whither the soul goes at death?

A. It is a very large world, though it is out of sight, in which there are different dwellings for angels, and devils, and for the souls of men, both good and bad.

The angels of God in heaven. Matt. xxii. 30. The devils are said to be cast down to hell. 2 Pet. ii. 4. The spirits of just men made perfect. Heb. xii. 23. The spirits in prison, which some time were disobedient. 1 Pet. iii. 19, 20.

XLIII.

68. Q. Who or what are Angels?

A. They are good spirits who wait on God, and worship him in heaven, but they are often sent down to do service here on earth.

The angels of God in heaven. Matt. xxii. 30. All the angels stood round the throne and worshipped God. Rev. vii. 11. Bless the Lord, ye his angels—that do his commandments. Psalm ciii. 20. My God hath sent his angel, and shut the lions' mouths, that they have not hurt me. Dan. vi. 22.

69. Q. Who or what are Devils?

A. They are evil spirits who were at first angels of God, but having sinned against him, they were cast out of heaven, and now they are always tempting men to sin.

That great dragon the old serpent, called the Devil and Satan, who deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him. Rev. xii. 9. (This text bears an allusion to their first sin and fall.) God spared

not the angels that sinned, but cast them down to hell. 2 Pet. ii. 4. Lest by some means, the tempter have tempted you. 1 Thess. iii. 5. Christ was tempted of the Devil. Matt. iv. 1. (See 1 Pet. v. 8.)

XLIV.

70. Q. But are not all these spirits, both good and evil, put under the dominion of Christ?

A. Yes; Christ is Lord over them all; he employs the angels for the good of his people; and the devils can do no mischief but when Christ suffers them.

Jesus Christ, who is gone into heaven, — angels, authorities, and powers being made subject to him. 1 Pet. iii. 22. The Lord hath sent his angel, and delivered me. Acts xii. 11. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14. The devils besought him that he would suffer them to enter into the swine, and he suffered them. Luke viii. 32.

71. Q. What will become of the devils at last?

A. They are now kept as prisoners for some greater punishment, after the judgment-day.

He led captivity captive. Eph. iv. 8. Angels that kept not their first estate, are reserved in everlasting chains under darkness till the judgment of the great day. Jude 6. (See Rev. xx. 10.)

XLV.

72. Q. When will this day of Judgment come, when you said your body will rise from the dead?

A. At the end of the world, Jesus Christ shall come down from heaven to judge all mankind: and for that purpose he shall raise all that are dead to life again.

The end of all things is at hand. 1 Pet. iv. 7. The Lord himself shall descend from heaven. 1 Thess. iv. 16. The Lord Jesus Christ, who shall judge the quick and the dead at his appearing. 2 Tim. iv. 1. The hour is coming, in which all who are in the grave shall hear his voice, and shall come forth. John v. 21, 29. The trumpet shall sound, and the dead shall be raised. 1 Cor. xv. 52.

XLVI.

73. Q. What shall be done to mankind when the dead are raised to life?

A. Christ shall call them all to appear before his seat of judgment, where both the righteous and the wicked, must give an account to him of their behaviour in this world.

When the Son of man shall come in his glory, before him shall be gathered all nations. Matt. xxv. 31, 32. We shall all stand before the judgment-seat of Christ—every one of us shall give an account of himself to God. Rom. xiv. 10, 12.

XLVII.

74. Q. How will the righteous appear in that day?

A. The righteous shall appear with courage and joy, as the children of God, who have done the will of their Heavenly Father, and are made like him in holiness.

In this the children of God are manifest, and the children of the devil: Whosoever doeth not righteousness is not of God. 1 John iii. 10. Every one that doeth righteousness is born of him. 1 John ii. 29. The new man, which after God is created in righteousness and true holiness. Eph. iv. 24. That we may have boldness in the day of judgment, because as he is so are we in this world. 1 John iv. 17.

XLVIII.

75. Q. And how will the wicked appear then?

A. The wicked shall stand before the Judge, with fear and shame, like children of the Devil; for they have done his will, and are like him in sinful works.

Some shall awake to everlasting shame, &c. Dan. xii. 2. Ye are of your father, the devil; and the lusts of your father ye will do. John viii. 44. Thou child of the devil, thou enemy of all righteousness. Acts xiii. 10.

XLIX.

76. Q. And how will Christ the Judge dispose of men, and deal with them in judgment?

A. He will place the righteous at his right hand, and the wicked on the left, and will pass a sentence on them both, according as their works have been.

He shall separate them one from another; he shall set the sheep on the right hand, but the goats on the left. Matt. xxv. 32, 33. We must all appear before the judgment-seat of Christ, that every one may receive

according to what he hath done, whether it be good or bad. 2 Cor. v. 10.

L.

77. Q. After the judgment what shall become of the wicked?

A. The wicked will be driven into hell-fire, both soul and body, to be tormented with the devil and wicked spirits for ever.

Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. xxv. 41. There shall be wailing and gnashing of teeth. Matt. xiii. 42. And they shall be tormented day and night for ever. Rev. xx. 10.

LI.

78. Q. And what shall be done to the righteous?

A. The Lord Jesus Christ shall carry the righteous up with him to heaven, both soul and body, to live there with God their Father, and with his holy angels, in everlasting joy. *Amen.*

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you. Matt. xxv. 34. And so shall we be ever with the Lord (that is, Christ). 1 Thess. ix. 17. Ye are come to the heavenly Jerusalem, and to the innumerable company of angels. Heb. xii. 22. God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. Rev. xxi. 3, 4.

EXAMPLES OF PRAYERS FOR CHILDREN,

FROM NINE TO ELEVEN YEARS OF AGE.

THIRD MORNING PRAYER.

GREAT and Gracious God, who hast created all things by thy power, and governest all things by thy wisdom, thou art the Author of all our blessings, by day and night. I thank thee, O God, that thou hast given me rest the night past, and that I am brought safe to see another morning.

Preserve me this day, O Lord, from everything that may do me hurt; and wheresoever I am, let me remember that thou God seest me; that I may not dare to sin against thee.

I praise thee, that I have [*parents** and] friends to provide food and clothing for me, and everything else that I want. Do them good, I beseech thee, both here and hereafter; and give me grace daily to learn what they teach me, and willingly to do what they command me: that I may please them in all things, and live as becomes one of thy children.

I would praise thee also, O God, for the mercies we enjoy as a nation. Bless our Queen and all the Royal Family, with all proper blessings, and keep us all in peace.

I deserve no good thing from

* Omit the word *parents* if you have no parent living. Say *father*, or *mother*, if only one be living.

thee, because I offend thee often: but I desire to be sorry for my sins, and I pray and hope thou wilt spare me, and show me thy love, because thou art a God of mercy, and because Jesus Christ thy Son died upon the cross to save the young from the pains of hell.

Now he is gone up to heaven to plead with God for them, and to bless them: grant, O Lord, that I may there see his face hereafter, and sing his praises.

To thee, O Father, to the Son, and to the Holy Spirit, I desire to ascribe all honour and glory now and evermore. *Amen.*

THIRD EVENING PRAYER.

O LORD, our heavenly Father, thou hast made the night for us to take our rest. I pray thee look down upon me, and watch over me while I sleep; for if thou takest care of me, I need be afraid of nothing.

Accept my thanks, O God, for all the good things that I have this day received; and as I lie down in peace this evening, so let me awake and rise again in peace in the morning to serve thee.

Thou seest and hearest everything that I have said or done all this day: O, pardon every one of my sins, and be not angry with

me; for thy Son Jesus Christ has suffered death for our sins, and I desire to trust in him to save me from thy anger.

Let me learn to know thee while I am young, and begin to fear thee, and love thee, and to do thy will with delight. And I humbly ask that thy Holy Spirit may instruct and assist me in all things needful for me to know and to do.

Help me to honour my [*father and mother,**] to obey all my teachers and governors, to love my [*brothers and sisters,†*] my friends

* Observe the rule before mentioned.

† Omit these words if you have no brother or sister.

and neighbours, as I would have them love me. Let me not be an enemy to any person whatsoever, and suffer not others to be enemies to me.

I entreat thee, O Lord, for Christ's sake, give me everything that is best both for my soul and body; for thou art wise and gracious, and able to do better things for me than I am able to ask.

And when I have served thee to my utmost in this world, then take my soul to live with thee in heaven, that I may serve thee far better than I can do on earth, and give thee glory for ever and ever. *Amen.*

From the sad disuse of Catechisms many persons have no idea how much more Bible knowledge they might impart **with these** than they possibly can do without them. Self-deceived, "they prefer to teach 'scripture.'" Were a short-hand writer to take down all they say, eighteen of every twenty words would be found not to be Scripture at all, besides being without either the *studied fitness* of language for the scholars, *suitable matter* to enlighten them, or *arrangement* to be remembered, worthy of comparison with the short, simple, sublime, and sufficient **Forms of Sound Words** composing Dr. Watts's First and Second Catechisms and Preservatives. As a standard of fitness for teaching in the Sunday School I can conceive of nothing better, with piety, and certainly without, than that knowledge of the Word of God and of divine things generally, and of the wants of children, acquired by committing to memory the whole of these Catechisms in the manner suggested in the foregoing pages. Those who would call that mere learning by rote or parrot-teaching are simply the birds themselves, "not knowing what they say nor whereof they affirm." I would engage no person as teacher who did not either know them or promise to learn them from the first, according to the lesson lists.

WATTS'S "PRESERVATIVES FROM THE SINS AND FOLLIES OF YOUTH."

AUTHOR'S PREFACE.

"THE most effectual way to teach children and youth to avoid anything that is evil, is to represent it to them in a plain and lively manner, and that in particular instances, setting the sins, vices, and follies before them in their hateful colours and their dreadful consequences. And this may be done with better success if we let them see how much these follies are contrary to reason, and that both reason and Scripture join to forbid the same sins; but it was not possible to do this at large in any foregoing Catechisms. I have therefore attempted it in the following scheme, which is drawn up in a way of question for greater ease to the understanding and memory.

"I do not call this a Catechism, because I do not propose it to be learned by heart; but if it be frequently read over by young persons, their teachers may bring them into an easy acquaintance with it, may give them warning of these vices, and impress the warning often on their consciences. Thus by the Divine blessing it may become a happy preservative from many of the sins and frailties which are incident to mankind, especially in their younger parts of life."

This little book contains a comprehensive description of the sins, frailties, and follies of childhood and youth, so well arranged, so simply reasoned against, and scripturally proved and forbidden, that teachers would do well to master them for themselves, read them to Bible scholars, and recommend them to buy them and read and learn their contents. Schools should keep a supply, and sell them at one penny each. One portion may to great purpose be read over weekly to the whole school or to the class.

That parents may teach them at home, they are divided into fifty-two reading lessons, one for every week in the year, and will require but a very short time for each.

Parents would do well to read the lesson the first time over in sentences, the child or children repeating; then let them read them through once or twice.

The second time over, references should be found, and the parent read each first and the child repeat. Then those who may be able may commit to memory, first the answer, then the reasoning and Scripture as far as possible. Some parents give money to children for learning such portions, and in my opinion they do well.

FIFTY-TWO READING LESSONS IN "PRESERVATIVES."

FIRST SECTION.				THIRD SECTION.			
Lesson	1	...	Q. and A. 1—3	Lesson	27	...	Q. and A. 40
"	2	...	" 4—6	"	28	...	" 41
"	3	...	" 7—8	"	29	...	" 42—43
"	4	...	" 9—11	"	30	...	" 44
"	5	...	" 12	"	31	...	" 45
"	6	...	" 13	"	32	...	" 46
"	7	...	" 14	"	33	...	" 47
"	8	...	" 15—17	"	34	...	" 48
"	9	...	" 18	"	35	...	" 49
"	10	...	" 19	"	36	...	" 50—51
"	11	...	" 20	"	37	...	" 52
"	12	...	" 21—22	"	38	...	" 53—54
"	13	...	" 23	"	39	...	" 55
SECOND SECTION.				FOURTH SECTION.			
Lesson	14	...	Q. and A. 24	Lesson	40	...	Q. and A. 56
"	15	...	" 25	"	41	...	" 57—58
"	16	...	" 26—27	"	42	...	" 59—60
"	17	...	" 28	"	43	...	" 61
"	18	...	" 29	"	44	...	" 62
"	19	...	" 30—31	"	45	...	" 63—64
"	20	...	" 32	"	46	...	" 65
"	21	...	" 33	"	47	...	" 66
"	22	...	" 34	"	48	...	" 67
"	23	...	" 35	"	49	...	" 68—69
"	24	...	" 36—37	"	50	...	" 70
"	25	...	" 38	"	51	...	" 71—72
"	26	...	" 39	"	52	...	" 73

PRESERVATIVES, ETC.

BY DR. WATTS.

I.

1st Q. What are the chief dangers that attend childhood and youth?

A. We are in danger of many sins, and there are many frailties and follies attend us in younger years.

2. Q. What is it that is most properly called sin?

A. Doing what God has forbidden, or neglecting to do what God has required.

3. Q. What is it you call frailties and follies?

A. Those things which God has not so plainly forbidden, but if they are indulged, will lead us into sinful practices, and are attended with many inconveniences.

II.

4. Q. How many sorts of sins are committed by mankind?

A. Our sins are of three sorts—viz., the sins of the heart, the sins of the tongue, and the sins of the life.

5. Q. Against whom are those sins committed?

A. Some more directly against God, some against our neighbours, and some against ourselves.

6. Q. But are not all sins committed against God?

A. Yes; we sin against God in all the evil that we do, because his law forbids it all: but in some sins we do more particular injury to our neighbours or ourselves.

III.

7. Q. Are children and youth in danger of all these sorts of sins?

A. Yes; our natures being sinful, we children are in danger of these sins, as well as grown persons.

8. Q. What are the best ways to avoid these sins, and to free yourself from them?

A. I must do these six things:

1. I must endeavour to see the evil nature and ill consequences of every sin I am in danger of.—2. I must be sorry for what evil I have done in time past.—3. I must be more watchful for time to come.—4. I must pray to God to change my sinful nature, and to give me strength against these sins.—5. I must trust in Jesus Christ and his grace to keep me from them.—6. I should have some good reason, and some proper scripture in my memory always ready to oppose them.

P A R T I.

OF SINS AGAINST GOD.

IV.

9. Q. What are the chief sins more directly against God of which children are in danger?

A. Our sins against God may be ranked under these three heads—viz., ungodliness, profaneness, and self-sufficiency.

10. Q. What is ungodliness?

A. To forget God continually, and have nothing to do with him. And it appears in four things.

11. Q. What is the first sign of ungodliness?

A. If I never honour nor praise God for his own greatness and glory.

Reason against this sinful neglect.—The great and glorious God, who is our Maker, deserves our honour, and demands it of us, on account of his own excellencies manifested in all his works.

Rom. i. 20, 21.—They are without excuse, because when they knew God, they glorified him not as God.

V.

12. Q. What is the second mark of ungodliness?

A. When I do not pray to God for the blessings which I want.

Reason for prayer to God.—God is gracious, and will hear when we pray to him; but I have no reason to hope he will bless me if I do not ask it of him nor acknowledge my dependence on him.

Psalm lrv. 2.—O thou that hearest prayer, unto thee shall all flesh come. Daniel ix. 14.—We made not our prayer before the Lord our God, therefore hath the Lord brought this evil upon us.

VI.

13. Q. What is the third sign of ungodliness?

A. When I do not give thanks to God for the mercies I receive.

Reason against unthankfulness.—I may justly expect God will take away all the blessings he has bestowed if I never thank him for them.

2 Tim. iii. 2.—The unthankful are joined with the blasphemers and unholy. Rom. i. 20, 21.—They are without excuse, because they were not thankful.

VII.

14. Q. What is the fourth mark of ungodliness?

A. When I do not hearken to the word of God, nor obey his commandments.

Reason for hearkening to the word of God, and obeying his will.—God, who made me, is my Owner and my Governor, and my great Judge; and his word and will should be the rule of my behaviour.

Lev. xxvi. 14, 16, 17.—If ye will not hearken unto me, and will not do all these commandments, I will appoint over you terror, and the consumption, and the burning ague, that shall consume your eyes, and cause sorrow of heart, and I will set my face against you. Psalm lxxxi. 12.—My people would not hearken to my voice; Israel would have none of me, so I gave them up to their own hearts' lust.

VIII.

15. Q. What is profaneness?

A. Abusing or despising any thing that is holy, or that belongs to God.

16. Q. When may you be said to despise or abuse what belongs to God?

A. Four ways.

17. Q. What is the first instance of profaneness?

A. 1. If I make a mock of God, or reproach his name, which is called blasphemy; or if I swear, or take the name of God in vain, or use it in a trifling manner, without seriousness.

Reason against this sin.—Because if I make light of the name of God, I shall quickly come to make light of God himself, and live as an enemy to God in the world.

God made it a law among the Jews, in Lev. xxiv. 16.—He that blasphemeth the name of the Lord shall surely be put to death; all the congregation shall certainly stone him. Exod. xx. 7.—The Lord will not hold him guiltless that taketh his name in vain. Jam. v. 12.—Above all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath.

IX.

18. Q. What is the second mark of profaneness?

A. 2. If I spend that time amiss which God has appointed for his own worship and service.

Reason.—When God has appointed times of worship, man must not put them to other uses, without necessity, for he is not lord of his time.

Exod. xx. 8.—Remember the Sabbath-day to keep it holy.

X.

19. Q. What is the third mark of profaneness?

A. 3. If I laugh at any persons, or jeer them because they are God's ministers or God's people.

Reason against this sin.—When persons are abused because they are religious and holy, and belong to God, God takes the abuse as done to himself. And those who laugh at saints are not likely to become saints themselves.

2 Chron. xxxvi. 16.—They mocked the messengers of God, and misused his prophets, till the wrath of the Lord arose, and there was no remedy. Luke x. 16.—He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. Zech. ii. 8.—He that toucheth you, toucheth the apple of mine eye. 2 Tim. iii. 3.—It is one of the characters of the wicked in the last days. They shall be despisers of those that are good.

XI.

20. Q. What is the fourth mark of profaneness?

A. 4. If I make a jest of the word of God, or preaching, or prayer, or any part of true religion.

Reason against this sin.—They who jest with the Bible and holy things will not long continue to esteem the Bible, or to practise holiness.

Ezek. xxii. 26, 31.—They have profaned my holy things, and have put no difference between the holy and profane; therefore, have I poured out my indignation upon them, and consumed them with the fire of my wrath.

XII.

21. Q. What do you mean by self-sufficiency as a sin against God?

A. It is when I live as though I had no need of God; and it appears chiefly in three things.

22. Q. What is the first?

A. 1. When I fancy I have knowledge and wisdom enough to direct me without seeking to God for more.

Reason against this sin.—No man on earth has wisdom enough to direct all his own actions, and God will give wisdom to them that ask it.

Prov. iii. 5.—Trust in the Lord with all thy heart, and lean not to thine own understanding. Prov. xxviii. 26.—He that trusts in his own heart is a fool. Jer. x. 23. Jam. i. 5.

XIII.

23. Q. What is the second mark of this sinful self-sufficiency?

A. 2. When I am confident of my own strength to do what I please, or to perform the will of God, and ask not for assistance from him nor his Spirit.

Reason against this sin.—Because wise “and better persons than I” have fallen into sin and shame, when they have trusted in their own strength. Witness St. Peter, the apostle.

2 Cor. iii. 5.—We are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.

XIV.

24. Q. What is the third mark of this sinful self-sufficiency?

A. 3. When I trust in my own righteousness and good works to save me, with a neglect of Christ who is the only Saviour.

Reason against this sin.—Because my sins are many, and my best works are imperfect, and they cannot merit or deserve the favour of God; nor can I any way obtain it but by Jesus Christ, who suffered death to reconcile sinners to God.

Rom. iii. 23.—All have sinned, and come short of the glory of God. Jam. iii. 2.—In many things we offend all. Acts iv. 10, 12.—Jesus Christ, whom God raised from the dead: There is no other name under heaven given whereby we must be saved. John xiv. 6.—Christ says, No man cometh to the Father but by me. Rom. v. 10.—When we were enemies, we were reconciled to God by the death of his Son.

PART II.

OF SINS AGAINST OUR NEIGHBOUR.

XV.

25. Q. Can you give me an account of what are the chief sins against men, that children are in danger of?

A. Dishonour of superiors, pride and haughtiness of carriage to equals and inferiors, immoderate anger, injustice and lying, evil-speaking and slander, cruelty, spite, envy, and uncharitableness.

XVI.

26. Q. How may you be said to dishonour your superiors?

A. Three ways.

27. Q. What is the first way of dishonouring your superiors?

A. 1. If I despise my parents, teachers, or rulers, in my heart, or reproach them with my tongue, or make a mock of them in any way whatsoever.

Reason against this sin.—Because if I despise them, I can never fulfil the many duties I owe to them, nor receive benefit from their counsel and advice.

Prov. xv. 5.—A fool despiseth his father's instruction. 20.—A foolish man despiseth his mother. Prov. xxx. 17.—The eye that mocketh his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

XVII.

28. Q. What is the second way of dishonouring your superiors?

A. 2. If I disobey their just and lawful commands.

Reason against this sin.—Because God has appointed them to teach and to govern me, as well as to provide for me.

Eph. vi. 1-3.—Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment, with promise, that it may be well with thee, and that thou mayest live long on the earth. Col. iii. 20.—Children, obey your parents in all things: for this is well-pleasing unto the Lord.

XVIII.

29. Q. What is the third way of dishonouring your superiors?

A. 3. If I am obstinate and stubborn against their reproofs and corrections.

Reason against this sin.—Such stubborn creatures have nothing to restrain them from running into the worst of sins, and the greatest of miseries, and there have been dreadful instances of it.

Prov. xxix. 1.—He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy. Deut. xxi. 18—21.—Under the law of Moses, among the Jews, God appointed that, if a man had a stubborn and rebellious son, which would not obey the voice of his father, nor the voice of his mother, and that, when they have chastened him, will not hearken unto them, the men of their city shall stone him with stones that he die.

XIX.

30. Q. What are the signs of pride and haughtiness of carriage, which is the next sin against our neighbour?

A. Chiefly these four.

31. Q. What is the first?

A. 1. If I boast over others, or exalt myself above them beyond measure, on account of any thing I possess better than they.

Reason against this sin.—Because boasters are too ready to forget their dependence on God, and they are hateful in the sight of men.

1 Cor. iv. 7.—What hast thou that thou didst not receive? Why dost thou glory or boast, as though thou hadst not received it? Luke xiv. 11.—Whoso exalteth himself shall be abased; and he that humbleth himself shall be exalted.

XX.

32. Q. What is the second mark of pride and haughtiness?

A. 2. If I am conceited and positive in my own opinion, always contradicting and opposing what others say, and will have everything in my own way, wheresoever I have anything to do.

Reason against this sin.—Because this is treating our fellows as though we were a higher rank of beings than they; besides, the most positive and self-conceited persons have sometimes found that they have been in the wrong, and have been forced to confess it with shame.

Prov. xxvi. 12.—Seest thou a man wise in his own conceit? there is more hope of a fool than of him. 2 Peter ii. 10.—They despise government, presumptuous are they, and self-willed.

XXI.

33. Q. What is the third sign of pride and haughtiness?

A. 3. A disdainful and scornful carriage towards others, particularly towards the aged, towards servants, and those that are poor.

Reason against this sin.—I should not scorn the aged, because I am willing myself to live to be old, and I should not like to be scorned; besides, the aged have more wisdom than I. Nor should I scorn the poor, nor servants, for they are made of the same flesh and blood as I am, and perhaps they may be better than I.

Lev. xix. 32.—Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God. Prov. xxiv. 9.—The scorner is an abomination to men. Prov. iii. 34.—The Lord scorneth the scorners.

Prov. xix. 29.—Judgments are prepared for scorners.

XXII.

34. Q. What is the fourth mark of pride and haughtiness?

A. 4. When I scoff or mock at persons for what is their unhappiness, and not their fault; whether it be at the poor, or the blind, or the lame, or the crooked, or the miserable.

Reason against this sin.—Because scoffing is pride joined with ill-nature: it is a double crime. Beside, I may fall under any of these calamities, and I should not be willing that others should scoff at me.

Prov. xvii. 5.—Whoso mocketh the poor, reproacheth his Maker: and he that is glad at calamities shall not be unpunished. 1 Cor. iv. 7.—Who maketh thee to differ from another?

XXIII.

35. Q. What is immoderate and sinful anger?

A. When I am in a passion upon every slight occasion, or when I let my anger grow violent, or continue long.

Reason against this sin.—Because a man in a passion is often led to say or do those things which he bitterly repents of afterwards.

Prov. xiv. 29.—He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly. Eccles. vii. 9.—Anger resteth (or remaineth long) in the bosom of fools. Eph. iv. 26, 27.—Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil.

XXIV.

36. Q. What are the ill consequences of sinful anger?

A. These five.

37. Q. What is the first?

A. 1. Railing and calling ill-names.

Reason against this sin.—Because railers are not fit for sober company, and are very displeasing to God.

Matt. v. 22.—Whoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say, thou fool (that is, thou art a wicked wretch), shall be in danger of hell fire. 1 Peter iii. 9.—We must not render railing for railing, much less may we begin to rail.

XXV.

38. Q. What is the second ill-consequence of sinful anger?

A. 2. Striking of others, striving and fighting, which sometimes reaches even to blood and murder.

Reason against this sin.—Because, if we are injured, it is better to complain to parents or masters, that we may have right done us; whereas quarrelling and fighting is but pleasing the devil, and is the cause of much mischief.

James iv. 1.—From whence come wars and fightings among you? Come they not from your lusts? Gal. v. 15.—If ye bite and devour one another, take heed that ye be not consumed one of another.

XXVI.

39. Q. What is the third ill-consequence of sinful anger?

A. 3. Cursing, and wishing mischief to befall others.

Reason against this sin.—Because this is not loving our neighbour as ourselves. The tongue was made to bless God, and not to curse men, who are made after the image of God. And the mischief sometimes falls upon him that curses.

Rom. xii. 14.—Bless them that persecute you: bless, and curse not. Psalm cix. 17.—As he loved cursing, so let it come unto him: as he delighteth not in blessing, so let it be far from him.

XXVII.

40. Q. What is the fourth ill-consequence of sinful anger?

A. 4. Revenge, or doing mischief to others, for some real or supposed injury they have done me.

Reason against this sin.—Because it belongs to our rulers, and not to us, to punish those that injure us. It is our duty to forgive.

Rom. xii. 19.—Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Matt. vi. 15.—If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.

XXVIII.

41. Q. What is the fifth ill-consequence of sinful anger?

A. 5. Where it is indulged, even for a few hours, it often turns into sullenness, and if it continue long, it will grow into settled malice and hatred.

Reason against sullenness.—Because it inclines children, when any thing

has offended them, not to eat or drink, not to speak or smile, to go aside into corners and pout; or when they come into company they lour and scowl, and perhaps now and then throw out a dark and spiteful word. Now all this is but taking revenge upon myself, as well as showing my ill-temper to the world.

Reason against malice.—A malicious man is the very image of the devil, and can never be beloved of men.

Eph. iv. 31, 32.—Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. 1 John iii. 15.—Whosoever hateth his brother, without a cause, is a murderer. John viii. 44.—Ye are of your father the devil: he was a murderer from the beginning.

XXIX.

42. Q. Tell me now what is injustice?

A. Taking what is not due to me; and this may be done four ways.

43. Q. What is the first sort of injustice?

A. 1. To rob or plunder, or take away by force what belongs to another.

Reason against this sin.—Because if this were fit to be practised, the strongest would have every thing, and the weaker would have nothing.

Lev. xix. 13.—Thou shalt not rob thy neighbour.

XXX.

44. Q. What is the second sort of injustice?

A. 2. Stealing from another, or taking any thing away privately that belongs to him.

Reason against this sin.—Because God sees the thief, though he hide himself from men; and if stealing might be practised, no persons could be sure to possess what God had given them.

Exodus xx. 15.—Thou shalt not steal. Eph. iv. 28.—Let him that stole, steal no more.

XXXI.

45. Q. What is the third sort of injustice?

A. 3. Cheating others of their right, by cunning or deceit, or by powerful oppression.

Reason against this sin.—Because we would not be willing to be cheated or to be oppressed ourselves.

Lev. xix. 13.—Thou shalt not defraud, that is, cheat thy neighbour. Psalm v. 6.—The Lord will abhor the deceitful man. Lev. xxv. 14.—Ye shall not oppress one another.

XXXII.

46. Q. What is the fourth sort of injustice?

A. 4. Not paying what is due, or not performing what is promised.

Reason against this sin.—Because if this sort of falsehood and dishonesty were generally practised, there would be no order nor peace, no trading nor friendly society among men.

Psalm xxxvii. 21.—The wicked borroweth, and payeth not again. Rom. xiii. 7, 8.—Render to all their dues. Owe no man any thing, but love one another.

XXXIII.

47. Q. We now come to inquire what is lying?

A. It is speaking that for a truth which we know to be false, and thereby deceiving our neighbour.

Reason against this sin.—Because, if I give myself to lying, nobody will believe me when I speak the truth.

Prov. vi. 17.—The Lord hateth a lying tongue. Rev. xxi. 8.—All liars shall have their portion in the lake that burneth with fire and brimstone.

XXXIV.

48. Q. What is evil speaking?

A. It is telling any evil stories of my neighbour, even though they be true, and taking away his good name, unless I am called to it by the providence of God.

Reason against this sin.—Because the tongue that delights in scandal discovers the seed of malice and mischief in the heart.

Titus iii. 2.—Speak evil of no man. Psalm xv. 1, 3.—Lord, who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor taketh up a reproach against his neighbour. 1 Cor. vi. 10.—Revilers shall not inherit the kingdom of God.

XXXV.

49. Q. What is slander?

A. When I speak some evil concerning my neighbour which is not true, then I slander him.

Reason against this sin.—Because this is a double iniquity: for it is evil-speaking and lying joined together; and such a sinner is an abomination both to God and man.

Prov. x. 18.—He that uttereth a slander is a fool. Psalm i. 16, 19, 20, 22.—Unto the wicked God saith, Thou givest thy mouth to evil, and thy tongue frameth deceit: thou sittest and speakest against thy brother; thou slanderest thy mother's son: consider this, lest I tear you in pieces, and there be none to deliver you.

XXXVI.

50. Q. What is cruelty or hard-heartedness?

A. It appears chiefly in two things.

51. Q. What is the first mark of cruelty?

A. 1. If I delight to put any sensible creature to pain or grief without necessity.

Reason against this sin.—This is the temper of the Evil Spirit, who delights to torment men, and I would not have his image copied out upon me.

Lam. iii. 33.—God doth not afflict willingly, nor grieve the children of men. Gen. xlix. 7.—Cursed be their wrath, for it was cruel. 1 Peter v. 8.—Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

XXXVII.

52. Q. What is the second mark of cruelty or hard-heartedness?

A. 2. If I take pleasure to see others in misery, or refuse to relieve them when it is in my power.

Reason against this sin.—Because God teacheth me to be merciful, as he is; but if I should be cruel to persons in misery, I cannot expect that God or man should relieve me when I am miserable.

Lam. i. 21, 22.—They have heard that I sigh, and there is none to comfort me: all my enemies have heard of my trouble, and they are glad. 1 John iii. 17.—He that seeth his brother in want, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

XXXVIII.

53. Q. What is spite?

A. It has always malice in it, and is near akin to cruelty; for it consists in a will or desire to do mischief, and a delight in it.

54. Q. How does spite manifest itself?

A. In provoking our neighbours with spiteful words, in teasing and vexing the spirits of those that are about us, in doing spiteful and mischievous actions; and such people are never better pleased than when they can disquiet or distress their neighbours, or when any mischief befalls them.

Reason against this sin.—Such a temper takes away all comfortable society with our neighbours, and all true quiet and peace from the heart where it dwells. The spiteful man has scarce any joy but that of the devil's.

Prov. xxiv. 2.—Their heart studieth destruction, and their lips talk of mischief. Prov. iv. 16.—The wicked sleep not except they have done mischief. Psalm x. 14.—Thou, O Lord, beholdest mischief and spite, to requite it with thy hand. Rom. xiii. 10.—Love worketh no ill to his neighbour.

XXXIX.

55. Q. What is envy?

A. As spite rejoiceth in the mischief that befalls our neighbours,

so envy frets and grieves at our neighbour's welfare and prosperity.

Reason against this sin.—Envy is a torment and vexation to ourselves, as well as contrary to the love which we owe to our neighbour.

Rom. xii. 15.—Rejoice with them that do rejoice, and weep with them that weep. 1 Cor. xiii. 4.—(Love or) charity envieth not. Gal. v. 19, 21.—The works of the flesh are hatred, emulation, wrath, strife, envying; and they who do such things shall not inherit the kingdom of God. Prov. xiv. 30.—Envy is rottenness of the bones.

XL.

56. Q. What is uncharitableness?

A. When I cannot have good thoughts of other persons, nor speak well of them, nor wish well to them, unless they be of my nation, of my opinion, of my party.*

Reason against this sin.—Because persons of very different nations, and contrary opinions and parties, may have many deserving qualities in them, and be worthy of one another's love.

Rom. xiv. 3.—Let not him that eateth (meat) despise him that eateth not; and let not him who eateth not judge him that eateth: for God hath received him. Col. iii. 11, 12.—In Christianity we are to have no particular regard to Greek or Jew, Barbarian or Scythian, servants or free-men: but Christ is all, and in all; and we are to put on therefore bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, &c. Our Saviour in the parable (Luke x. 29, 37) shows that the Jews and the Samaritans, how much soever they differed in other things, should look upon one another as neighbours, to do all offices of kindness to each other.

* When this disposition is manifested as to the religious opinions of other persons, it is called bigotry.

PART III.

OF SINS WHICH RELATE TO OURSELVES.

XLI.

57. Q. What are those sins which chiefly relate to ourselves?

A. Acting contrary to our own conscience, intemperance, wantonness, delight in evil company, waste of time, and thoughtlessness of things to come.

58. Q. When may you be said to act contrary to your conscience, or to sin against it?

A. When I speak or do any thing which I know or think to be unlawful.

Reason against this sin.—Because conscience is that inward guide which God has appointed in man, to direct and govern him, and he can have no true peace or joy without obeying it.

Prov. xx. 27.—The spirit of man is the candle of the Lord. Rom. ii. 14, 15.—Those that have not the written law are a law to themselves, their conscience bearing witness, and their thoughts accusing or excusing them. Rom. xiv. 5.—Let every man be fully persuaded in his own mind. 22.—Happy is he that condemneth not himself in that thing which he alloweth; but he that doubteth (whether it be lawful to eat flesh) is damned, or self-condemned, if he eat. 2 Cor. i. 12.—This is our rejoicing, the testimony of our conscience. Prov. xviii. 14.—But a wounded spirit who can bear? (which may signify a conscience bitterly afflicted for sin.)

XLII.

59. Q. What is intemperance?

A. It is when I indulge my

appetites to excess, either in eating or drinking; this is called gluttony and drunkenness.

60. Q. When may we be said to indulge our appetites, or eat and drink too much?

A. When we eat and drink so much as is hurtful to the body, or disorders the mind, and unfits us for our duty.

Reason against this sin.—Because meat and drink were appointed of God, and given to man to maintain his health, and to render him fitter for his duty, both in body and mind.

Luke xxi. 34.—Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness; lest the day of judgment come upon you unawares. Prov. xxiii. 20, 21.—Be not amongst wine-bibbers; amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty. 1 Cor. vi. 10.—No drunkard shall inherit the kingdom of God.

XLIII.

61. Q. What is wantonness?

A. It is when our words or our actions are lewd and immodest, and when we indulge unclean thoughts and desires.

Reason against this sin.—Modesty is, as it were, a natural virtue to a child, so that lewdness makes him appear like a monster. Besides, those who are lewd and immodest when they are young, become great sinners generally before they are old.

2 Tim. ii. 22.—Flee youthful lusts. Rom. xiii. 13.—Let us walk honestly (or honourably); not in rioting and drunkenness, not in chambering and wantonness. Eph. v. 3, 4, 5, 6.—

Fornication, and all uncleanness, let it not once be named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting: for no unclean person hath any inheritance in the kingdom of Christ and of God: and because of these things cometh the wrath of God upon the children of disobedience.

XLIV.

62. Q. When may we be said to delight in evil company?

A. When we readily follow their enticements, and continue among them willingly, and without necessity, notwithstanding their wickedness.

Reason against this sin.—Because evil company draws young people insensibly by degrees into their evil opinions and their wicked practices.

Prov. xxii. 24, 25.—Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul. Prov. xiii. 20.—He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. 1 Cor. xv. 33.—Evil communications corrupt good manners.

XLV.

63. Q. When may we be said to be guilty of a waste of time?

A. Three ways chiefly.

64. Q. What is the first way of wasting time?

A. 1. When I am lazy and slothful, and make an unreasonable waste of time by excessive sleep, or by sauntering about and doing nothing.

Reason against this sin.—Because time and the day were given us to work and do business of some kind or other; nor is any thing excellent or valuable that relates to this life or the life to come, to be obtained without industry and diligence.

John ix. 4.—I must work the works of him that sent me, while it is day. Prov. xxiv. 30, 31.—I went by the field of the slothful, and it was all grown over with thorns. Verse 33, 34.—Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as a traveller, and thy want as an armed man. Matt. xxv. 26, 30.—The wicked and slothful servant—cast him into outer darkness: there shall be weeping and gnashing of teeth. Prov. x. 4.—The hand of the diligent maketh rich. Prov. xxii. 29.—Seest thou a man diligent in his business, he shall stand before kings. Heb. xi. 6.—God is a rewarder of them that diligently seek him.

XLVI.

65. Q. What is the second way of wasting time?

A. 2. When I give myself up to an idle and trifling temper, and busy myself often in that which can turn to no manner of advantage, neither as proper work, nor as proper recreation.

Reason against this sin.—Because time is a valuable blessing, and we must give an account to God how we have spent it; and if we should grow up with a trifling humour, and let all our days be wasted in vanities, we shall neither secure to ourselves the blessings of time nor eternity.

Scripture.—Idleness or trifling may be represented in Scriptural expressions. Isaiah lv. 2.—They labour for that which satisfieth not. Hab. ii. 13.

—They weary themselves for very vanity. Hosea viii. 7.—They have sown the wind, and they shall reap the whirlwind: there is no stalk of corn arising, and the bud shall yield no meal. Prov. xxvii. 1.—Boast not of to-morrow; for thou knowest not what a day may bring forth. Eccles. ix. 10.—Whatsoever thy hand findeth to do, do it with all thy might. Heb. iii. 7, 13.—To-day if ye will hear his voice; while it is called to-day, harden not your hearts.

XLVII.

66. Q. What is the third way of wasting time?

A. By an excessive love of sport and pleasure.

Reason against this sin.—Because sports and recreations were not designed to be the business of our lives, though they may be used sometimes to refresh us, and fit us better for our business.

Prov. xxi. 17.—He that loveth pleasure (or sport) shall be a poor man. 2 Tim. iii. 4.—It is one of the characters of the wicked in the last days, that they shall be lovers of pleasure more than lovers of God.

XLVIII.

67. Q. What is the last sin which relates particularly to ourselves?

A. Thoughtlessness of the most important things to come, particularly of death and judgment, of heaven and hell.

Reason against this sin.—Because all these things are great realities, and are of such vast importance as to demand our most serious thoughts about them; there is a heaven and there is a hell, though we do not see

them now. Death and judgment will come as surely as if they were already before our eyes, and it is our duty therefore, and our wisdom, to provide beforehand, and be prepared.

Deut. xxxii. 29.—O that they were wise, that they understood this, that they would consider their latter end! Lam. i. 9.—She remembered not her last end, therefore she came down wonderfully, and she had no comforter. Heb. ix. 27.—It is appointed for all men once to die, and after death the judgment. Luke xxi. 36.—Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man. Rom. xiv. 10.—We must all stand before the judgment-seat of Christ.

PART IV.

OF THE FRAILTIES OR FOLLIES OF CHILDREN.

XLIX.

68. Q. What are the follies and frailties which are incident to the young?

A. A humoursome temper and behaviour; peevishness; heedlessness; rashness; and fickleness.

69. Q. What is a humoursome temper and behaviour?

A. A humoursome temper is, when I have a great fondness for little and inconsiderable things, or a great dislike and aversion to them: for instance, when I must have my meat upon such a particular plate, or my drink out of a cup or glass of such a fashion, or else I can neither eat nor drink; and so on.

Reason against this folly.—Because our desires and our aversions or dislikes ought to be governed by reason, and not to be given up to the mere wantonness of fancy, which hath no rule nor bounds.

L.

70. Q. What is peevishness?

A. It is an uneasy temper and carriage, which is the natural consequent, if not a part of the former folly; for if I am humoursome without reason, I shall often be froward and peevish where there is no just cause. If mere fancy and self-will govern me, I shall be often vexed and angry with those who are round about me, because they do not humour my unreasonable fancies, though they act never so much by the rules of reason themselves.

Reason against this sin.—By the indulgence of this froward temper, I shall not only give perpetual vexation to myself, and trouble to all that are about me, but I shall render myself unbeloved by all, and my behaviour will be intolerable in any family or any company.

LI.

71. Q. What is heedlessness?

A. When I take little or no care or thought about any thing that I am to do, or when I give but little attention to any thing that is said to me.

Reason against this fault.—Because heedlessness would make me stumble at every stone, and carry me into many a mistake and danger; besides, if I am heedless, I shall neither grow

wise nor good: for I shall neither give diligent attention to instructions at home, nor to sermons at church.

72. Q. What is rashness?

A. I may well be called rash if I speak without thinking beforehand, or venture upon bold actions without considering the danger: as, were I to climb high trees; walk on the narrow tops of walls; venture on the edge of precipices; try to leap over brooks or currents of water, and thereby expose myself to hazard of life and limbs.

Reason against this folly.—Because God hath given me the power of reason and of thinking, on purpose to direct my words and my actions; and, therefore, I ought neither to speak nor act without thought and consideration.

LII.

73. Q. What is fickleness?

A. Then I may be called fickle when I am soon weary of what I was very fond of before; when I am perpetually changing my desires and purposes, so that I can stick to nothing long, but always want something new.

Reason against this frailty.—Because, if I am always seeking out new things, new books, new lessons, and new employments, I shall never dwell long enough upon any thing to become master of it, or to profit by it, according to the proverb, "a rolling stone gathers no moss." Besides, if I indulge a fickle temper, I shall be often tempted to break my appointments, and my friends will not know how to trust a creature that is ever given to change.

James i. 8.—A double-minded man is unstable in all his ways.

CHAPTER XII.

SABBATH ROUTINE, IN DETAIL (FOR BIBLE CLASSES).

THIS Chapter contains general suggestions in detail for conducting the entire exercises and engagements of the school in an attractive, instructive, and social manner, **and should often be read over by persons using this system.** The NEXT Chapter is in summary for the convenience of the Superintendent, and that no essential or important duty may be forgotten or overlooked. If desirable, they can be regulated by the clock, according to time allowed in school; but when the routine shall be understood, the less of ringing the bell at set times the better; indeed, no bell should be needed, nor the word "silence" heard.

MORNING.

I. **TEACHERS' PRAYER MEETING**, in the open school, from Nine, or earlier, till twenty-five minutes past, for teachers and any scholars inclined to be present. Begin with prayer for grace to help. Let a teacher be at the door to welcome all, and encourage order and reverence on entering after commencement. The **DESIGN** of this is at least **fivefold**:—

1. *To help the piety of the teachers*, by effecting a thorough break from weary, worldly, idle, or heartless self into a living, loving, earnest, Sabbath frame of mind. "I was in the Spirit on the Lord's Day." "Alive unto God."

2. *To ensure punctuality*, the advantage of which teachers seldom sufficiently estimate, compared with the distress occasioned by coming in late before the class, unmanned for the

day; boys will be heard to say, "He can't say nothin', for he wasn't in time hisself."

3. *To improve the morning attendance of scholars.* Many would be at the morning school, and early, if certain that their teacher would be there; but they don't like to be put into another class, and therefore stay away. *Teachers are greatly accountable for bad morning attendance.*

4. *To benefit anxious inquirers.* There are many young people who are convinced of sin, feel unhappy about their souls, and desire salvation, but cannot speak of it: such would be found early there to hear teachers pray—not pointedly for them—this might hinder the timid. They need this opportunity; let them have it.

5. *To help parents at home.* When children are gone early to school on a Sabbath morning, domestic duties can be done, and parents get to worship. These things demand attention.

This prayer-meeting should be well prepared for during the week, so that it may be orderly and influential; and chapter, verse, and number of hymn should be distinctly announced, so that all may join: church hymns and tunes most desirable, where possible. Many may take part in it—not necessarily pray; but one may read a verse or two from the Bible (let God speak first); he or another may offer a short opening prayer, another announce a hymn; read part before singing the following verse or two, and so on.

6. *Suggestions as Matters for Prayer.*

(1.) Make solemn confession of a week's transgressions, shortcomings, and ill-deservings.

(2.) Acknowledge multitudes of mercies notwithstanding.

(3.) Flee for shelter to the Saviour and his atonement.

(4.) Entreat of Him a renewed sense of pardon and peace.

(5.) Ask of the Lord Jesus the Holy Spirit and grace to help all the day. Teacher's prayers should be for themselves.

SPECIAL DUTIES OF TEACHERS.

Mentioned here, because indispensable to the system.

1. Correctly mark Class Books, which should always be left all the week with Secretaries.

2. Give prompt attention to absentees and late-comers. Each name in the book means a soul. (See Visitation, p. 144.)

3. Notice that all have books. This depends almost entirely upon the teachers, and is essential to the fullest success.

4. Observe that all steadily read, answer, and take their part, and help them, if necessary, to find places, &c.

5. Read, answer, and learn with the class, for their guidance, help, and encouragement.

6. Always distinctly lead their own class in the exercises.

7. Lead in turn the whole school in Hymns, Catechism, and Scripture, when agreeable.

8. Notice whether any are backward in the class, and help them; and ask other scholars also to help them.

9. Meet them occasionally in the week, or write to them. Scholars highly prize a letter in this way.

CLOSING THE DOORS.—Some person or persons should always be specially appointed to keep the doors, to prevent attention being diverted during singing, reading, or prayer, by children walking about or going to their seats. After praying for the Holy Spirit, order, quiet and decorum are essential, or the *still small voice* may not be heard. Let the doors be closed during each exercise, or late scholars stand inside, and close them finally (or, at least, let no scholar go to the class after) half an hour after the time of opening. The door-keeper is responsible for their order. Decision here will bring many earlier to school and be a blessing.

II. OPENING MORNING SCHOOL.—By the following plan, every teacher and every scholar may be continuously, unitedly, and happily engaged in all school exercises. All teachers who read *correctly, devoutly, clearly, and loudly enough to be heard by all* may occasionally take some part, without going to the desk. Mumbling as some teachers read and pray, with their faces to the wall, is useless here; the object being to let all scholars hear, that they may imitate: thus, one may read the Psalm for repetition; another for alternate reading; a third the hymn for repetition; a fourth lead the tune; a fifth offer the morning prayer, with or without repetition; a sixth may read the morning lesson, sentence by sentence, for repetition; a seventh, alternate reading; and yet another offer the prayer on the lesson. This will necessitate good reading by teachers, to lead the school efficiently. None need be anxious about time for talking to the children; there has been too much of that, and too little teaching, wearying the scholars and exhausting teachers. Scholars doing everything, are happy, teachers are spared, and more is taught thus than in any other way I know. (See p. 150)

It is of the utmost importance that the simultaneous reading of the Scriptures about to be suggested should be accomplished without confusion, and so orderly that it may prove a delight to all. This will be effected if teachers and scholars read deliberately, pronouncing each word distinctly, and with proper emphasis; pausing at every comma and semicolon, studiously avoiding all appearance of haste. At first there may be difficulty, and I have found teachers very faulty in reading without their ears, forgetful of dear children who have to labour on *after* them. A little kindly consideration, *beginning with short sentences*, re-reading any one until properly read, will soon enable the whole school to read as accurately in unison as they sing.

Let Superintendent be at the desk before half-past nine, the Secretary (having first seen the Clock right, the School-room ready, and the Class-books on the Teachers' chairs) should be at the door ; if tickets, giving them there only, and seeing that all Bible Class scholars have Bibles and Church Hymn Books, or sending them back for them. Teachers should be in their classes to welcome the Scholars, and punctually at 9.30—

1. *Say Silent Prayer as under :—*

“ Most Merciful, and Gracious Lord Jesus ! I pray thee, send down the Holy Spirit now, into my heart, that I may think of Thee, learn about Thee, love and please Thee, in all school duties this *morning* ; and Thou shalt have the glory, for ever and ever. Amen.” Teach this quickly, and often repeat it.

2. *Sing a Sabbath Morning Hymn* well known, and given out by the scholars without books.

3. *Read a Psalm.* When all have found it, hold the Bible closed, the forefinger in the book at the lesson, and the leader say, “ O Lord, open Thou mine eyes, that I may behold wondrous things out of Thy law.” When he has finished, all may devoutly repeat it. In case of any inattention, ask, Were all thinking ? Shall we say it again ? And then say it again softly, and let all so repeat it : *The repetition should never commence until the leader has finished.* Children should be told that the Holy Spirit first gave the Scriptures, and He only can enable us fully to understand them, and that is why we offer this prayer. We should now expect and hope for His help and teaching to understand what we read and hear from the Bible ; and always beware of resisting, grieving, and quenching Him either by inattention or by sin.

Read the first verse, or sentence—all repeat that ; then the second—all repeat that ; and so on through. Re-read it, alternate verses, and mark the improvement in reading.

Now, *this is teaching*. Scholars first *hearing* every word read, learn how to do it; and *reading* first every verse, and then alternate verses, can utter the hard words, understand the sentiment, and read it with ease to others.

This is also *teaching bad readers without shaming or wounding* them,—a thing much to be desired when and wherever possible. And further, it is *teaching all at once*: each taking part prevents inattention and disorder, makes the Bible necessary, school engagements happy, and these inspired portions familiar to both teachers and scholars,—the worth of which, present or future, who can estimate?

4. **Pray** a short *Sabbath Morning Prayer* heard by all, not a childish prayer, but an appropriate prayer for children, that they may know their sins, feel their danger, and flee to Jesus for salvation. Whether standing or kneeling, all eyes closed. A portion may be repeated by scholars, or not; but formality should be studiously avoided.

III. **MARK ATTENDANCE.**—A superintendent of an influential school, and an officer of the Sunday School Union, suggests, in lieu of the present plan, the following system, which he has used for many years (*viz.*, for early •, for late ×), as more clear both for marking and casting up the attendance for Quarterly Reports to send to parents: thus,—

Miller, John	{	morn.	×	.	.	.	i	×	c	c
		after.	.	.	.	×	c	c	×	.

IV. MORNING LESSONS.

1. **Sing the Hymn for the day.** When all have found it the whole school may read it through with the leader; but if *difficult or quite new* to the school, then the leader should read one verse, or even one line is better, the school repeating each, and all reading the whole verse after the fourth line; and so on to the end. Without further reading, rise to sing to a well-known church tune. Let all sing the first verse,

scholars only the second; if weak or imperfect, let them sing till they do it properly. By occasionally letting males sing one line, females another, all are tested and improved.

This, also, is teaching—*not loss of time*; nothing should be passed improperly done, or an opportunity may be lost, and, with some, never return. Moreover, a word may occasionally be given about the sentiment in the verse, as to softness when either a prayer or solemn portion, &c.

2. *Learn Second Catechism Lesson for the day.* Say the answer four times, school repeating, and ask the question four times, all answering. Proofs may also be rapidly read over.

3. *Read Scripture Lesson for the day.* When all have found it (not before), close the Bible, with the forefinger inside, and offer the prayer as before; leader say, "O Lord, open Thou mine eyes, that I may behold wondrous things out of thy law;" then all repeat. Old Testament lessons are generally too difficult for children to read in verses the first time over; better carefully divide them into proper sentences. This reading will, therefore, require thought and preparation by many teachers, or they will stop in the wrong place, spoil the meaning, and teach little or nothing. To read sentence by sentence, all devoutly repeating first time over, scholars always reading the whole verse through after, and whole verses also in the alternate reading, will give more scholars a knowledge of the portion, and all a better understanding of the lesson, than the usual class-reading, and also render reading it in the class less necessary; although a further reading of it there, with references, would often be the best possible employment of the time — and enable them the better to read it to father and mother.

Nothing in the mind and memory can take the place of Scripture, because the Word and Spirit of God are the only efficient instrumentality for conversion. "The law of the

Lord is perfect, converting the soul—" nothing less. Neither is the mere reading of the Scriptures to scholars who are without books sufficient, even with explanation; nor is the reading with scholars the same words in unison; nor is reading alternate verses the first time over what they so much need as the hearing the words uttered distinctly before they attempt to read them. Nor should a whole verse at once always be read the first time over, but only a sentence to a stop, and that slowly, distinctly, to be heard by all; as scholars who do not first hear every word are not taught by the reader how to do it. Nor is this reading needed only at the beginning of a class or of this system, as there are generally some who read with more difficulty than others, and greatly need the help, first of the teacher and then of the whole class. With this help many will actually *learn to read*, while all will be improved by it in both their reading and knowledge of Scripture. This is equally practicable in the whole School, the Class, and the Family; and any teacher may safely lead either. Parents should practise this with their children at home.

4. **Pray on the Subject of the Lesson.** A short, feeling *prayer* should follow the reading for the Holy Spirit to explain and apply it to the understanding and heart—eyes closed, and, if standing, face to the desk, as before.

This routine, *when well understood*, is all teaching, no talking—every one kept well employed; and there will soon be an attendance of scholars to take part in it far beyond what is possible by any other means with which I am acquainted. Scholars enjoy it exceedingly; and all being so fully exercised in reading and using the Bible, backward ones will be helped and encouraged, and all in the same class may learn to help one another. These suggestions being especially for Bible Classes can safely be carried out in them.

V. PREPARE TO CLOSE. — 1. Mark late attendance.
2. Secretary's announcements of numbers on the books, present, and absent, last Sabbath ; duties of teachers, &c.

VI. CLOSING SCHOOL.—This may be so varied that nothing shall be either tedious, irksome, or formal ; thus

1. *Re-read* the Lesson alternate verses ; or,
2. *Refer* to proofs of Last Week's Catechism Answer ; or,
3. *Read* a Hymn, before learned, alternate verses, and sing it, part Scholars alone, as at opening ; or,
4. *Say* or *Sing* the Names of the Books of the Bible ; or,
5. *Read*, repetition or alternate, a suitable Psalm or other portion ("How amiable," &c.) ; or,
6. *Offer* a short, earnest Prayer for a *Blessing* on school, and *Preparation* for Sanctuary Services ; or,
7. *Speak* a kind and encouraging word about Outlines of Services and Sermons (see p. 95) ; or,
8. *Read* a Lesson of Preservatives between IV. & XIV. ; or,
9. *Sing* the Ten Commandments, and the Sum of them, Hymn and Tune 29, Divine Songs ; or,
10. *One* of the Doxologies in Divine Songs 32 to 39 ; and
11. FINISH, when possible, with *One of the Divine Songs* bearing on the lesson said and sung, without books.

It will thus be seen that this routine will bring all books into requisition, fully employ all scholars, make them happy in getting good, and fit them for usefulness in the week ; as well as admit of endless variation, and of many teachers taking part. It doubtless may be further improved upon, so as to dispense with both the weariness of teachers and the inattention of scholars so generally complained of.

AFTERNOON.

PRACTICE OF SINGING *Divine Songs and Church Tunes* from two o'clock, or earlier, till twenty-five minutes past. The Hymns and Tunes for repetition in the first list may be practised on the day appointed for them, and the other Divine and Moral Songs beyond No. 28 on the alternate sabbaths. See First List of Lessons (page 83). Nothing besides ought to be introduced. No greater service can be rendered to the young than this, at this time. Many of the parents dine early, so that the children can and will come; they need the help in singing; and a teacher with musical taste and enthusiasm would undertake this work without a class. If present ten minutes before two, with a little care he may keep all the Divine Songs and Tunes in their memories, by loud and soft, quick and slow singing, over and over again—little ones also joining in; none excluded, all benefited, and very much of tumult and disorder prevented. With every new tune (always have a hymn well known) the teacher should always sing the first line once or twice over, then teach it; then the second, and sing the two; then the third and fourth in the same manner; and in a few minutes all know it correctly. It will be well to write the names of the tunes in the little hymn-book, and always sing the same tune to the same hymn. This will greatly help to the singing them at home: parents soon learn from children.

Sing weekly "Genesis, Exodus, Leviticus," &c.

Close punctually at 2.25; take extra time before 2 o'clock.

Performers on harmoniums would do well, in playing the tune over before singing, to give a clear treble, with only a very gentle, if any, bass, instead of the full harmony, which often drowns the treble melody, and very few know what it is. A word to the wise is sufficient.

II. OPENING AFTERNOON SCHOOL.—Before 2.30 let Superintendent be in the desk ; Secretary at the door, giving tickets, seeing Scholars have Bibles, Hymn-books, Second Catechisms, and Preservatives, or sending them home for them ; and all Teachers seated in their classes to receive scholars.

1. *Say Silent Prayer.* Lest this should be unknown by some, or forgotten by others, let it be frequently said from the desk, and repeated by the whole school. The Third Prayers, this, and the Second Graces should be printed on a card, and a copy given to every Bible class scholar.

2. *Sing a Church Hymn.* See that all have books. When found, read one verse or line ; *all repeat*, as in the morning, through the hymn. Rise—all sing first verse, scholars only second, as in the morning.

3. *Read Morning Lesson.* As several may not have heard it in the morning, better to read it in verses first repetition, then alternate, and both with change round.

4. *Pray a Short prayer* on the lesson and for the Holy Spirit.

III. MARK ATTENDANCE.—Open the doors. Let scholars go to their seats. Quickly mark those present. Enquire about last week's absentees. Write in class-books visitors' reports. Doorkeeper see whether any are waiting outside or within sight. In five minutes close the doors for good.

IV. AFTERNOON LESSONS.—Rather omit re-reading the Morning Lesson than any of this essential work for the week :—

1. *Sing Hymn for the day* after reading verses repetition.

2. *Say One-fourth of the First Catechism.* One only, or the teachers round, may ask the questions, third and fourth Sabbaths, twice over, and it may be well for the teachers sometimes to say each answer before asking the question.

3. *Learn Proofs on Second Catechism Lesson for the day.* Superintendent should first say the Answer, ask the Question, and let all answer. Then call the first Proof. When

all have found it, he may read, and all repeat it. Call, find, read, and all repeat the second in the same manner, and let scholars repeat the first; then say the second without the book. When the third is found—to keep the Answer well in memory—ask the Question again, all answering. Then read the third Proof, school repeating, and let all who can, repeat again the first and second; some, no doubt, will be able. This will both teach the Proofs, and show scholars how to learn them at home.

4. *Read One Section of Second Catechism every Sabbath.* Let the Answer here always be well read before the Question. Then let all but the reader of the Question read the Answer. The various changes suggested at page 151 may make this pleasant to all, and very greatly facilitate the learning afterwards.

5. *Read also One Lesson of Preservatives.* This should be read as the Second Catechism; Answer first, then Question, and all read the Answer. The Reasons should be read in sentences repeated by all. Dispatch these quickly for home reading.

6. *Sing a Divine Song* bearing upon one or more of the Lessons. Only a word or two of this need be given out, as all know it and will enjoy it. Sing these Illustrations feelingly.

V. **PREPARE TO CLOSE.** — *Mark late attendance.* Pencil names of those who promise to call opposite to absentees in class-book, and Ask the scholars next Sunday what report they have.* This must not exonerate teachers from seeing

* The following plan for the visitation of scholars was adopted at the Tabernacle, Wotton-under-Edge:—

The town and neighbourhood were divided into fifteen districts, each distinguished by a letter of the alphabet from A to O. Fifteen small visitors' books were made, each marked on the cover with its district letter. Each scholar's name in the class-book was marked with the letter of the district in which he resided; as—

D. Samuel Smith	.	M.	A.
L. Walter Rowland	.	1	1

the parents of their scholars. Secretary should state the number on the books, present and absent; *Say* if there is room for more children, that scholars may bring them in, and so make the School responsible for the Attendance; *Announce* the duties of teachers, and anything else in his department.

VI. CLOSING SCHOOL.—“All’s well that ends well.” This ending is most important for the whole week.

The Superintendent will need for it all the *Wisdom, Piety, and Kindness* he can command, or he may in a few moments spoil the day, and injure school influence all the week.

1. *Announce the Hymn for the week.* To make the learning of it easy, read it in lines, all repeating each, then the verse. Rise, and let Teachers *round* give out a verse, and all sing it cheerfully to the proper tune. This *hearing it* four times will half teach it; set them humming it all the week; keep in memory what is learned, and make it a pleasure rather than a task to learn the rest—*Sentiment, Words, and Tune* all secured, and thus the understanding will help the memory.

2. *Teach New Catechism Lesson for next Sabbath.* The *Sentiment* will be best learned from the *living voice* of the Superintendent saying it slowly and distinctly in sentences perhaps twice over; all without books repeating each. While this should be *thoroughly* taught that most will

An absentee superintendent collected the class-books one hour before closing school in the afternoon; copied into the district-books the names of absentees, either morning or afternoon, and delivered them to the proper teachers, who undertook to visit as they left the school. The books were returned by the visitors on Sunday mornings, with the reason of absence stated, which the absentee superintendent communicated to each teacher.

The absentees and truants were at first numerous; but, after the adoption of this plan, they became fewer in number, until it required but little attention either from the superintendent or visitors.

remember, it should be so *socially* done that none will be either shamed or humbled in learning it; and to give variety, let each of four teachers say the answers once, to be heard by all—the school repeating. Then four others ask the question, all answering each, and very many will know it. Superintendent may read over the proofs without naming either chapter or verse, and pass on.

3. Turn down **Corners** at the Hymn, Psalm, and Scripture *Lessons for to-day*. These are designed to be read in the week. 1. Alone, to understand them better; 2. To Father and Mother, to please and help them; and, 3. To the aged, the blind, the sick, the unlearned, to anybody willing to hear them. This Scholar's Agency will make them Ministering Children.

4. **Encourage Scholars to write** Outlines of Sermons and Services. Ask for last Sabbath Evening's Text, also this Morning's. Let all repeat the words three times, Teachers leading. Scholars may learn the texts, hymns, and heads of sermons; be ready at the end of three months to show their books; and reckon on having them when they become men and women. How they will prize them then!

5. **Repeat or sing frequently** *Names of the Books*. Leader commence softly without a moment's loss; and now and then **Practise Opening** on any book named without moving a leaf. Call three—one near the centre, and one in each of the two halves of the Bible; let all try, and those who find hold up the hand. Children will practise this at home.

6. **Say or sing, or both,** *last week's Hymn*, all who can without books; do it cheerfully, calling attention in a word to the Sentiment. This will prepare for the *Parting Appeal*.

VII. APPEALS TO THE CONSCIENCE FOR EACH MONTH.

First Sabbath. *Ask feelingly, Did every one of us last week remember to read the Bible alone, pray the prayer for the*

Holy Spirit, "O, Lord open thou mine eyes," &c., expect him to do it? Did we turn to the references in the margin, trying to understand the will of God in the written Word? Did we all read the Catechism and Preservative lessons, and the Scripture Proofs, committing one or more to memory? Did we often say over and sing the Hymns and Tunes we had learned, when walking, going on errands, lying awake in bed, or whenever we could? Perhaps *some* did not. **Who, then, will try this week** to read and search Scripture more, and watch and pray for the Holy Spirit's help? Such will not search, learn, and labour in vain: the Lord will help them.

Second Sabbath. *Say kindly,* Did **we** all last week *remember our devotions*, Morning and Evening Prayers and Hymns and Graces at every meal? Did all get alone to *pray* to the Lord Jesus? to *confess* our sins to him? to *seek* grace and wisdom from him in time of need? to *learn* from his example when on earth—that we may be holy in heart and life, and do what is right in his sight? Perhaps *some* did not. **Who, then, will try this week** to pray more frequently and more fervently; to remember the Lord more constantly; and to use the means more diligently, looking unto Jesus?

Third Sabbath. *Ask tenderly,* Did *all* constantly *watch, pray, and guard against* indulging sinful thoughts? Uttering wicked words? Saying what was not true? Doing what we knew to be wrong? Going among wicked companions? Allowing evil tempers? Wasting precious time, our own or that of others; or by neglect of known duties to parents, employer, or to God, so resist, quench, and grieve the Holy Spirit, and cause him to leave us? If so, how sad *to be left of God*—given over to self, sin, and Satan! **Who, then, will try this week** to be more studious, watchful, prayerful in guarding against sin, self, Satan, and the world, that we may not be overcome by the sins which so easily beset us and to which we are so exposed?

Fourth Sabbath. Ask seriously, *Have we all tried our very best through the week, and through the whole month, to do some service for the Lord*, to please Him as we have had opportunity? Have we all felt the great debt we owe to Him for what He left, became, did, and suffered, and is doing now, that our souls might be saved from the wrath to come? Have we, from pure gratitude, tried to honour Him in doing good to others, telling them what we have learned of Scripture, Hymns, and Catechisms? Bringing them to school or to public worship, that they might learn for themselves, especially in doing what is right in the sight of others? *Perhaps we have not*, but have *forgotten* and broken our own resolution, and now feel sorry. Who, then, will try in the future, in the strength of Christ to set out anew and be more diligent than ever, reading the Bible, watching, praying, learning, working every day, as though the Lord were looking on all the time? Let us all try, and the Lord will help us.

In few words during this closing, *all* the exercises of the day should *just be mentioned*, and *the new duties* for the week should be *clearly stated*. All should be congratulated who *have* learned the lessons, and those who *have not* should neither be blamed nor scolded publicly beyond, *I do wish, I should have been very glad if all had, Perhaps I have not done so well as I ought, i.e., rather thus blame himself*. For, while beyond question *they have not learned*, it is no less certain that he *has not taught them*, and he ought to devise some methods of extra help to bring on backward ones, and by no means *leave them* in ignorance—a prey to sin and Satan.

VIII. IN DISMISSING SCHOOLS *thoroughly under the influence of this teaching*, great latitude might be given, in order to promote in them moral power and self-control. Inform them that you wish rather to trust them to retire as a congregation than to be sent, and watched out in classes in rigid, day

school order. This seems the proper time for teachers and scholars to speak. I have often been distressed to see scholars torn from their teacher and hurried out of the school because the word *Retire!* had been given. I think it would be far better to allow fifteen or twenty minutes for retiring leisurely than to drive them from the school. Superintendents need constantly to guard against severity, and to beware of the word *Silence!* Rather seek to manage unruly spirits by giving them plenty to do, or, if once soured, wounded, or humbled before others, religious progress is at an end, whether scholar or teacher. Such rigour, I trust, will not be necessary in future with this system.

Every Sunday School using this system needs in the working of it at least *four enthusiasts* :—

— One teaching the *Hymns*, who cannot rest unless all scholars thoroughly learn them all.

— Another, the *Catechisms*, and there is no work a teacher can do, week-day or Sabbath, in these classes, more important.

— A third, no less earnest, is needed to teach and keep in memory the *Commandments, Prayers, Hymns, Graces, &c.*, for daily use. It is the seven days' teaching we want. And

— A fourth should *delight in Singing*, soft, loud, quick, slow, males, females—all together, scholars only, before school, after, week-nights, all the week, whenever, wherever a few children can be gathered together, he or she should be singing Divine and Moral Songs, and their Tunes, and the Names of the Books. Children never weary at this, and the constant practice will turn the school-room, house, kitchen, bedrooms, and even groups round door-steps, into nests of nightingales, singing to useful melodies most suitable sentiment, both always genuine.

Who, then, will consecrate their powers to these several posts of special service for Christ and the young?

METHODS OF SOCIAL READING (WITH CHANGE)

The Scripture, Hymns, Catechisms, and Preservatives; and of teaching the use of the Paragraph, and the Marginal References in the Reference Bibles.

I. SCRIPTURE may be read in six or more different ways:—

1. **As now**—One *may* read all, teachers and scholars sitting silent, which is wrong, even if they can be kept so.

2. **In Sentences**—One read all, and *all*, i.e., every *teacher* but *the one leading*, and all *scholars* repeat each, and the verse after the last. This reading is invaluable to many.

3. **In Sentences**—With *change of leader* each verse, all repeating, and re-reading as No. 2.

4. **In verses**—One read *all*. School repeat each throughout.

5. **In verses**—*Alternately*, One odd numbers, School the even.

6. **In verses**—*Alternately*, Teachers round read odd, School even numbers. All these can be safely used and varied to great purpose, and the change has a charm that interests and keeps all engaged, and wearies none.

II. HYMNS may also be varied in like manner with great benefit to both Teachers and Scholars:—

1. **As now**—One read all, the *school take no part*. Many without books feel no interest and derive no benefit.

2. **In lines**—One read, all repeat each, and the verse after the last line. This with all new Hymns.

3. **In lines**—Changing leader each line or verse; all repeating and re-reading as No. 2.

4. **In lines**—Alternate, changing each line; teachers odd, school even, and 3rd teacher leading the verse.

5. **In verses**—One read; all repeat each verse.

6. **In verses**—Leader change each verse; all repeat.

7. **All through**—Simultaneously; School, Class, or Family, *if well known*. This is only after learning, or repeating it.

III. CATECHISMS may be read and said with pleasing variety and change, as under :—

Saying First Catechism. One may ask all Q., or A 1st, B 2nd, C 3rd, D 4th, E 5th, F 6th.

Reading Second Catechism sections :—

1. One may read Ans. and Q. all through; all read Ans. ; or,

2. A read 1st Ans. and Q., all read Ans. ; B read 2nd Ans. and Q., all read Ans. ; and so on ; or,

3. A read all Ans., B and others round all Q., school read all Answers ; or,

4. A read Ans., B Q. school Ans. ; C read Ans., D Q. school Ans. ; and so on.

In reading these sections, always let the Answer be well read and distinctly heard by all before they attempt to read it ; this is invaluable to children.

IV. PRESERVATIVES should be read in a similar manner :—

1. **Answers and Questions** as above, and, as the lesson is so short and valuable, A may read the Ans., B the Q., all read the Ans. ; C the Ans., D the Q., all the Ans., until they have both heard and read the Answer, four, five, or six times.

2. **Reasons** may be read in sentences, all repeating with interest and profit.

V. **TEACH** the use of the ¶ thus :—All verses under one to the next are supposed to be on one general subject, and the first reference in the Gospels to another Evangelist is on the same subject, *e.g.*, Matt. vii. 24-29, Luke vi. 46-49 ; also Matt. iv. 1-11, Luke iv. 1-13 ; Mark i. 12-13. See what in one, is omitted by one or both the others ; thus we learn all that the Holy Spirit has given on the subject.

VI. **TEACH** the use of the *Marginal References in Bibles*. This knowledge will be both interesting and helpful to children, whether reading alone, to Father and Mother, or to

other persons. Jesus distinctly says, "Search the Scriptures," which is more than merely reading, or hearing them read, and must be a suitable employment for all. Scholars who have learned in the Infant Class, and regularly used the Hymns, Catechisms, Prayers, Graces, and Names of the Books, are prepared, with this knowledge, to search the Scriptures intelligently and profitably; and many will be allured on by their numerous thrilling Divine Stories to an acquaintance with the Great Characters whose names they learned in the little Catechism, and by a growing perception of the awful claims of the Divine Law,—the sad reality and heinousness of *their own* sin, transgression, and guilt,—the deceitfulness of their own heart, and their danger of eternal torment, dying in that state,—will anxiously ponder the things that make for salvation; the Prophecies, Types, and Characters of Christ; the life, death, resurrection, and enthronement of the Lord and Saviour Jesus; and the way of salvation through him; and we hope, "become followers of them who, through faith and patience, inherit the promises."

Facility and Enjoyment in using the Bible will thus be secured. Books, chapters, verses, and even sentences will become so fixed in the memory, that in the dark the finger could be laid upon the place in the page. This is no small boon. At present, the Bible is doubly sealed to thousands who both have it and can read it, because they have never been taught to use it with ease and comfort. I give a lesson, to draw attention to this:—

Say, Please turn to Matt. xviii. 1-6. Superintendent then read the first verse, and ask

Q. 1. Who can tell me the letter, verse, and place in the verse of the first reference? A. The letter *a* in the first verse after "At *a*." Now find *a* in the margin.

Q. 2. What is the first reference under *a*? Mark ix. 33.

Find that. Superintendent first re-read the first verse in Matt. xviii. to understand the subject. Then verses 33 and 34 in Mark, and all repeat after him.

Q. 3. What is the second reference under *a*? A. Luke ix. 46. Find it. Superintendent read it, and all repeat it.

Q. 4. What is the third reference under *a*? A. Luke xxii. 24. Find, Superintendent read, all repeat.

Q. 5. What is the next reference under *a*? A. No more.

Q. 6. What have all these been about? A. "Who should *be*" or "*be accounted the greatest.*"

Q. 7. How did this begin? It don't say; but, perhaps, One first thought of it, and Satan puffed him up with pride to try for it. He mentioned it to another or to the rest, and then Luke says, "There was a reasoning among them," and it seemed to get worse, for Luke tells us "there was a strife among them," perhaps to high and angry words, and the Lord knew all about it, charged them with "disputing by the way," and called them to account for it, to answer for themselves; but being guilty, knowing it to be wrong, "they held their peace." Let us beware ourselves of "striving who shall be greatest;" rather try who shall be wisest, humblest, and best.

Now learn what Jesus said to the disciples about it: what he prescribed as a remedy.

Q. 8. Can you tell me the letter, verse, and place of the second reference? A. The letter *b* in the third verse before the word, "Except." Now find *b* in the margin.

Q. 9. What is the first reference under *b*? A. Ps. cxxxi. 2. All find it. Superintendent first read the second and third verses in Matt., all repeat. Then the reference, and all repeat.

Q. 10. What is the second reference under *b*? A. Ch. means the book you are at—Matt. xix. 14. All find it. Superintendent read, all repeat.

Q. 11. What is the third reference under *b*? A. Mark x. 14. Find. Superintendent read, all repeat.

Q. 12. What is the fourth reference under *b*? A. Luke xviii. 16. All find. Superintendent read it. All repeat.

Q. 13. What is the fifth reference under *b*? A. 1 Cor. xiv. 20. All find. Superintendent read. All repeat.

Q. 14. What is the sixth reference under *b*? A. 1 Peter ii. 2. All find. Superintendent read. All repeat.

Q. 15. What is the next reference under *b*? A. No more. Well, what has it all been about? Matthew says, "Jesus called a little child unto him" (in the Psalm we read "a weaned child") "and set him in the midst of them, and said, Verily I say unto you, Except *ye* be converted, and *become as little children*, *ye shall not enter* into the kingdom of heaven." Jesus saw how wrong they were getting, for Luke says, "They brought little children to Jesus that He might put His hands on them and pray, and the disciples rebuked them." But Jesus said, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." And Mark adds, "But when Jesus saw it, He was *much displeased*." And Luke says, "He called them" back before the angry disciples, and said, "Suffer the little children to come unto me and forbid them not." St. Paul, in the Corinthians to such disciples, says, "In malice be ye children, but in understanding be men," *i.e.*, Give over self-seeking, Inform your minds, Govern your tempers. St. Peter tells them how, by a growing knowledge and practice of the Word and Will of God. See Psalm i. Blessed or happy are such, not those who would be greatest.

We must learn what follows next from Jesus in Matt. xviii.

Q. 16. Can you tell me the letter, verse, and place of the third reference in Matthew? A. The letter *c* in the fourth verse at the beginning. All find *c* in the margin.

Q. 17. What is the first reference under *c*; A. Ch., i.e., Matt. xx. 27. Find it. Superintendent first read the fourth verse in Matt. xviii. All repeat. Then read the first reference; all repeat.

Q. 18. What is the second reference under *c*? A. Matt. xxiii. 11. Superintendent read. All repeat.

Q. 19. What is the third reference under *c*? A. No more.

Q. 20. What is the lesson here taught? A. That true greatness consists in thinking little of ourselves, and much about the welfare of others, which is God-like.

Q. 21. Can you tell me the letter, verse, and place of the fourth reference? A. The letter *d* in verse 5 before the word, "Whoso." Find *d* in the margin.

Q. 22. What is the first reference under *d*? A. Ch. Matt. x. 42. All find it. Superintendent first read the fifth verse in Matt. xviii. All repeat. Then read the reference. All repeat.

Q. 23. What is the second reference under *d*? A. Luke ix. 48. All find. Superintendent read. All repeat.

Q. 24. What is the next under *d*? A. No more there.

Q. 25. What do these seem to teach? A. That humble service to little ones shall not go unrewarded.

Q. 26. Can you tell me the letter, verse, and place of the fifth reference? A. The letter *e* in the fifth verse, at the beginning. Find *e* in the margin.

Q. 27. What is the first reference under *e*? A. Mark ix. 42. Find it. Superintendent first read the sixth verse in Matt. xviii. All repeat. Then the first reference. All repeat that.

Q. 28. What is the second reference under *e*? A. Luke xvii. 1, 2. Find it. Superintendent read. All repeat.

Q. 29. What is the next reference under *e*? A. No more.

Q. 30. What is the meaning of the last two? A. Perhaps that unholy reasonings, disputings, strivings, self-seeking

"who should be greatest," the bad feelings, bad tempers, and the like are a hindrance to children and young Christians, keeping many from coming to Jesus, and actually turning some aside. "See, then, that ye walk circumspectly."

This being a life lesson, I have been as explicit as I know how to be, and have devoted more time and space to it than to any other. I hope it will be understood and prove useful, as I deem it most important for every one to know.

Should teachers fear that too much has been given for each Sabbath, they will please remember—

1. That I have written for a school or class in full health, and that a death-blow is thus aimed at the inattention of scholars and wearying of teachers by giving plenty of suitable work for both to do.

2. Every word is alike suited to the mind of the scholar and the lesson to be taught.

3. The lessons are for the whole week, with parental co-operation.

4. Repetition, some in a month, and others in a year, will soon make them easy.

5. Difficulties, common to all lessons and teaching from the alphabet upwards, will diminish on acquaintance, and soon disappear altogether.

6. The system, being quite new, will need to be learned; but, once known, is easy to all capacities. Any school using it will derive immediate benefit; in six months perceive great advantage; and in two years may see it in full operation.

LET THE THIRTEENTH SABBATHS BE CATECHISM-DAYS.

The Minister might to great advantage examine the whole school in Catechisms:—

- (1.) Infant Class in First Catechism, Divine Songs, and

Names of the Books of the Bible, in the midst of the school or chapel.

(2.) Bible Class in Second Catechism, with proofs.

(3.) Intermediate Class in the Third Catechism, &c. This will revive the First in the minds of Bible Class scholars who have learned it, teach those who have not, be most pleasant and profitable, and give a healthy stimulus to both teachers and scholars in all departments.

To make all clear to every School, however small the numbers or inexperienced the Officers and Teachers, I now submit a List of Lessons and Exercises for One whole Year, the First lines of the Hymns by which to find them in the different books in use, and a Specimen Plan of Teachers' Appointments for the first quarter.

Let former lessons be well kept in memory by repetition and illustration. Then these fifty-two—together with Sanctuary Services and Outlines, Parental Co-operation in the week, and Scholars' Agency generally—will supply as much as any child, and indeed all the Bible Classes at these ages, can either need or accomplish.

Fresh admissions to the School or Classes will render this list necessary every year, and there will always be scholars who do not learn them the first time over; while the provision made for all who may know them, to rise to the upper classes, and their non-recurrence till a whole year has passed, removes all danger of their coming too often.

In my opinion, Closing the Libraries for twelve months until the system could be brought into general practice would prove a great benefit to the School, particularly if the time and talents of Librarians and helpers were devoted as friends to encourage Older Scholars in their first attempts at learning the Catechism, &c., as suggested in Chapter XIV.

ONE YEAR'S LESSONS AND EXERCISES FOR THE BIBLE CLASSES.

Sabbath Morning Hymn. Rep. Con.	Psalm for the Day.	Hymn for the Day. Rep. Con.	Second Catechism Lesson.	Scripture Lesson for the Day.	Say First Catech. Day.	Learn Proof, for the Day.	Read Sec. Catech.	Read Lesson Preser. vativea.	App. for the Day.
D. Sg. 27	I. II.	766, 152	I.	Genesis i.	1-6	1	1	1	1
821, 188	III. IV.	363, 489	II.	Genesis ii.	7-12	2	2	2	2
818, 761	IX.	600, 731	III.	Genesis iii. 1-24	13-18	3	3	3	3
819, 753	X.	381, 71	IV.	Gen. iv. 1-16, 25 & 26; vi. 3, 5, 8, 14-22	19-24	4	4	4	4
822, 755	XI. XIV.	293, 435	V.	Genesis vii. 1, 13, 24	1-6	5	1	5	1
836, 765	XV. XVI.	150, 576	VI.	Isaiah xl. 12-28	7-12	6	2	6	2
820, 764	XIX. XX.	147, 370	VII.	Psalms xxxix. 1-12	13-18	7	3	7	3
824, 5	XXIII. XXIV.	291, 436	VIII.	Deut. x. 12-22; xi. 1-8, 13-19, 26-28	19-24	8	4	8	4
774, 769	XXV.	382, 471	IX.	Psalms cxix. 20-22; cxx. 1-7	1-6	9	1	9	1
832, 140	XXVII. XXVIII.	458, 586	X.	Mat. xxii. 35-40; John iii. 16, iv. 7-11, xv. 10-14; Romans v. 6-8	7-12	10	2	10	2
833, 758	XXXI.	331, 192	XI.	Gn. xxxix. 1-6, Jno. iv. 21-24; 1 P. iii. 14-17	13-18	11	3	11	3
767, 160	XXXII.	642, 222	XII.	Dan. vi. 10-17; Eph. v. 11-20	19-24	12	4	12	4
798, 112	XXXIV.	485, 618	...	...	...	...	...	13	4
163, 387	XXXVI.	360, 483	XIV.	Gen. xiii. 5-12; Luke x. 29-37	1-6	14	1	14	1
164, 385	XXXVII. 1-20	464, 584	XV.	2 Kings v. 1-14; Eph. vi. 1-10	7-12	15	2	15	2
167, 386	" 21-40	375, 478	XVI.	Is. xlv. 2-20; Mark vii. 14-21	13-18	16	3	16	3
174, 28	XXXIX.	387, 525	XVII.	2 Samuel xvi. 5-8; 1 Kings xi. 8-10; 2 Kings i. 23, 24; Jam. iii. 5-10	19-24	17	4	17	4
181, 95	XL.	469, 579	XVIII.	Jer. xvii. 19-27; Eph. iv. 20-32	1-6	18	1	18	1
182, 67	XLI.	482, 197	XIX.	Isaiah i. 1-9; Hebrews iii. 7-9	7-12	19	2	19	2
211, 410	XLII. XLIII.	478, 353	XX.	Genesis iii. 9-19; Rom. v. 12-21	13-18	20	3	20	3
234, 334	XLVI.	238, 479	XXI.	1 Sam. xv. 10-23; Acts v. 1-11	19-24	21	4	21	4
270, 331	L.	275, 360	XXII.	2 Sam. xxiv. 10-17; Lu. xiii. 1-10	1-6	22	1	22	1
372, 402	LI.	140, 382	XXIII.	Gen. xix. 23-28; Matt. xxv. 31-46	7-12	23	2	23	2
287, 425	LII. LIII.	95, 498	XXIV.	Deut. xviii. 15, 18, 19; Isa. lxi. 16-21; Jno. i. 29-36	13-18	24	3	24	3
288, 426	LXI.	111, 538	XXV.	Gen. xv. 1-6; Lu. ii. 8-14; Jno. iii. 1-17	19-24	25	4	25	4
280, 427	LXV. LXVII.	644, 584	...	...	...	...	...	26	4

290, 430	LXXII.	98, 294	XXVII.	Is. liii.; Matt. i. 21-23; Jno. i. 1-14	1-6	27	1	27	1
291, 436	LXXIII.	ps. iii. 298	XXVIII.	Den. xviii. 18-19; Ro. viii. 31-39; 1 Jn. ii. 1-6	7-12	28	2	28	2
292, 435	LXXVIII. 1-14	158, 546	XXIX.	Gen. ii. 16-17; Ez. xxxiii. 11-16; Jn. iii. 16-21	13-18	29	3	29	3
294, 429	LXXX.	248, 397	XXX.	Matt. xxviii. 1-8; Acts iii. 14-18; 1 Cor. xv. 12-15	19-24	30	4	30	4
298, 437	LXXXI.	383, 530	XXXI.	Lu. xxiv. 44-48; Acts iii. 19-33; Rom. v. 1-6	1-6	31	1	31	1
300, 699	LXXXIV.	382, 73	XXXII.	Jud. x. 15-16; 2 Sam. xxiv. 17-25; Luke vii. 47-50	7-12	32	2	32	2
305, 439	LXXXV.	409, 539	XXXIII.	Jno. x. 35-38; Acts xvi. 29-31; Rom. x. 8-17	13-18	33	3	33	3
306, 444	LXXXIX. 1-26	401, 967	XXXIV.	Prov. xxxviii. 13-14; Rm. i. 16-17; Phil. iii. 7-9	19-24	34	4	34	4
307, 922	LXXXIX. 27-52	302, 431	XXXV.	Ez. xxxvii. 1-10; Lu. xi. 9-13; Eph. ii. 1-9	1-6	35	1	35	1
308, 434	XC.	261, 303	XXXVI.	Jno. xiv. 12-14; xv. 16; xvi. 23-27; Acts i. 24-26; iv. 31-33	7-12	36	2	36	2
329, 18	XCI.	783, 499	XXXVII.	Ex. xx. 1-21; Den. i. 9-29; Eph. iv. 1-16	13-18	37	3	37	3
362, 493	XCVIII. C.	712, 563	XXXVIII.	Mat. xviii. 19; Acts ii. 38-41; xvi. 14, 15, 33, 34; 1 Cor. i. 13-17; 1 Cor. xi. 23-27	19-24	38	4	38	4
370, 488	CII.	581, 745	...	...	...	...	...	39	...
377, 968	CIII.	637, 748	XL.	Deu. xxxiv.; 2 Cor. v. 1-9	1-6	40	1	40	1
388, 549	CIV. 1-15	624, 743	XLI.	Job xix. 25-27; 1 Cor. xv. 51-57; 1 Thes. iv. 13-17	7-12	41	2	41	2
389, 550	CV. 1-19	469, 579	XLII.	2 Kings ii. 1-11; Rev. xix.	13-18	42	3	42	3
393, 324	CVI. 1-18	829, 133	XLIII.	Dan. vi. 18-23; Acts xii. 1-11; 2 Pet. ii. 4; Rev. xx. 1-3	19-24	43	4	43	4
399, 84	CVII. 1-15	203, 406	XLIV.	Matt. xiii. 37-43; xxvi. 53; Luke viii. 30-33; Jude, 6 v.	1-6	44	1	44	1
447, 677	CVX.	183, 417	XLV.	Jno. v. 21-29; Ac. xvii. 30-31; Rom. ii. 11-16	7-12	45	2	45	2
448, 674	CVXI. CXVII.	184, 418	XLVI.	Matt. xxv. 31-46; 2 Cor. v. 10	13-18	46	3	46	3
459, 676	CXIX. 1-16	236, 325	XLVII.	Dan. xii. 1-3; 2 Thess. i.	19-24	47	4	47	4
481, 198	CXIX. 17-40	378, 480	XLVIII.	Dan. vii. 9-10; 1 Jno. iii. 8-12; Jude 14-15; Rev. xx. 11-13.	1-6	48	1	48	1
730, 868	CXIX. 97-112	192, 423	XLIX.	Zach. xiv. 4-11; Matt. xxv. 31-46	7-12	49	2	49	2
195, 2	CXXII-CXXIII.	190, 415	L.	Mal. iv.; Matt. xiii. 47-50	13-18	50	3	50	3
197, 106	CXLV, CL.	268, 339	LI.	Pa. xxiii.; Matt. xiii. 43; John xiv. 1-4; Rev. xxi. 22-27	19-24	51	4	51	4
487, 693	LI. XIX. CXLIX.	200, 414	...	...	...	...	...	52	...

FIRST LINES OF THE HYMNS

GIVEN ON PAGES 158 AND 159.

SABBATH MORNING HYMNS.

- 1 This is the day when Christ arose
- 2 This is the day the Lord hath made
- 3 Welcome, sweet day of rest
- 4 Another six days' work is done
- 5 Blest morning, whose young dawning rays
- 6 Lord of the Sabbath, hear our vows
- 7 Lord of the Sabbath, Thee we praise
- 8 Lord, in the morning Thou shalt hear
- 9 A way from every mortal care
- 10 Come, sound His praise abroad
- 11 Awake, ye saints, awake!
- 12 Bless, O my soul, the living God
- 13 Great God, attend while Zion sings
- 14 The Lord is risen indeed!
- 15 Christ, the Lord, is risen to-day
- 16 Yes, the Redeemer rose
- 17 Our Lord is risen from the dead
- 18 Lord, when thou did'st ascend on high
- 19 O for a shout of sacred joy!
- 20 The head that once was crowned with thorns
- 21 Jesus, my all, to heaven is gone
- 22 To our Redeemer's glorious name
- 23 What equal honours shall we bring
- 24 Great was the day, the joy was great
- 25 Enthroned on high, Almighty Lord

HYMNS FOR THE DAY.

- 1 Before Jehovah's awful throne
- 2 Life is the time to serve the Lord
- 3 Hear what the voice from heaven proclaims
- 4 Show pity Lord, O Lord, forgive
- 5 Come, Holy Spirit, come
- 6 Alas! and did my Saviour bleed
- 7 Nature with open volume stands
- 8 Come, gracious Spirit, from above
- 9 { O Thou that hear'st when sinners cry
- { The law commands, and makes us know
- 10 Happy the heart where graces reign
- 11 How shall the young secure their hearts
- 12 Blest are the sons of peace
- 13 Let others boast how strong they be
- 14 How sweet, how heavenly is the sight
- 15 Awake, my zeal; awake, my love!
- 16 How sad our state by nature is!
- 17 Oppressed with sin and woe
- 18 So let our lips and lives express
- 19 O that the Lord would guide my ways
- 20 Lord, as to thy dear cross we flee
- 21 Buried in shadows of the night
- 22 Plunged in a gulf of dark despair
- 23 Go to dark Gethsemane
- 24 Come, happy souls, approach your God
- 25 Lord, we confess our numerous faults

26 How sweet, how heavenly is the sight
 27 Now to the power of God supreme
 28 Blest be the wisdom and the power
 29 Not all the blood of beasts
 30 Jesus, in Thee our eyes behold
 31 With broken heart, and contrite sigh
 32 O Thou that hear'st when sinners cry
 33 Faith! 'tis a precious grace
 34 Beset with snares on every hand
 35 Eternal Spirit! we confess
 36 Behold the glories of the Lamb
 37 How beauteous are their feet
 38 O happy day that fixed my choice
 39 There is a house not made with hands
 40 O the delights, the heavenly joys
 41 Jerusalem, my happy home!
 42 So let our lips and lives express
 43 Sweet is the work, my God, my King
 44 Rejoice! the Lord is King
 45 The Lord shall come! the earth shall quake
 46 Lo! He comes, with clouds descending
 47 Jesus, Thy robe of righteousness
 48 How heavy is the night
 49 When Thou my righteous Judge shalt come
 50 Now to the Lord that makes us know
 51 Awake, and sing the song
 52 All hail the power of Jesu's name.

26 Lord God, the Holy Ghost
 27 Come, Holy Spirit, heavenly Dove
 28 Come, gracious Spirit, heavenly Dove
 29 Come, Holy Spirit, come
 30 Come, Holy Ghost, our hearts inspire
 31 Spirit of Truth, come down
 32 Descend from heaven, immortal Dove
 33 Holy Ghost, dispel our sadness
 34 Why should the children of a King
 35 O Spirit of the living God
 36 Spirit of power and might, behold
 37 Behold the morning sun
 38 To-morrow, Lord, is thine
 39 And is this life prolonged to me?
 40 Religion is the chief concern
 41 Rock of ages, cleft for me
 42 Jesus, lover of my soul
 43 Dearest of all the names above
 44 My God, permit my tongue
 45 My God, permit me not to be
 46 Come, dearest Lord, descend and dwell
 47 Lord, I address Thy heavenly throne
 48 My soul lies cleaving to the dust
 49 How condescending and how kind
 50 What though the people rage [*and 2nd Congreg.*]
 51 Jesus shall reign where'er the sun
 52 Come, we that love the Lord

CHAPTER XIII.

SABBATH ROUTINE, IN SUMMARY; OR, SUPERINTENDENT'S GUIDE.

MORNING. See pages 133 to 141.

- I. **TEACHERS' PRAYER-MEETING**, 9 to 9.25 . . . see pages 133, 134
SPECIAL DUTIES AND CLOSING DOORS . . . 135
9.26.—Clock right, Room and Class-registers ready . . . 137
Secretary at door with tickets, and see Bibles and Hymn-books 137
Teachers all in their classes to receive scholars . . . 137
- II. 9.30. **OPEN SCHOOL**.—Close doors, and . . . see page 136
Superintendent say audibly, then ask all to . . . 137
Offer Silent Prayer. Keep this well in memory . . . 137
Sing Sabbath Morning Hymn, cheerfully, not too loud . . . 137
Read Psalm for the Day from year's list, pages 158, 159 . . . 137
Pray Sabbath Morning Prayer. Short, fervent, audible . . . 138
- III. **MARK ATTENDANCE**.—See Suggestions . . . 138
Sing Hymn for the day. Read lines and verses repetition . . . 138
Learn Second Catechism Lesson for the day. Year's list . . . 139
Read Scripture Lesson for the day. Year's list . . . 140
Pray on the Lesson and for the Holy Spirit . . . 140
- IV. **PREPARE TO CLOSE** . . . 141
MARK late attendance. *Secretary's* announcements, &c. . . 141
- V. **CLOSE SCHOOL**. Superintendent (see page 141) . . . 141
1, 2, 3, 4, 5, 6, 7, 8, 9, 10, or 11—*May* vary as much as possible, missing nothing . . . 141

AFTERNOON. See pages 142 to 149.

See page

- I. SING DIVINE SONGS to Church Tunes; 2 or earlier to 2.25. 142
Leader early to prevent disorder. New Tunes learned then . 142
- II. 2.30. OPEN SCHOOL. Secretary at door with tickets, &c. . 143
Teachers all in their classes to receive scholars . . . 143
Superintendent say audibly, then ask all to . . . 137
Offer Silent Prayer. Keep this well in memory . . . 137
Sing a Church Hymn. See that all have books . . . 143
Late scholars take their seats. All sing 1st ver., scholars 2nd . 143
Re-read Scripture Lesson for the day, if time. See page 139 . 143
Pray Short Prayer on lesson for the Holy Spirit . . . 143
- III. MARK ATTENDANCE, &c. 143
Sing Hymn for the day 143
Say One-fourth of First Catechism 143
Learn Second Catechism Lesson and Proofs 143
Read One Section of Second Catechism 144
Read also One Lesson of Preservatives 144
Sing Divine Song for illustration of Lessons 144
- IV. PREPARE TO CLOSE.—This is important 144
- V. CLOSING SCHOOL.—Superintendent 145
Announce Hymn for the week 145
Teach New Catechism Lesson 145
Turn down Corners at lessons for reading in the week . . 146
Encourage writing, retracing and learning **Outlines** . . . 146
Entreat all not to resist, quench, or grieve the Holy Spirit . 147
Mention briefly Lessons of the day. 148
Appeal to the Conscience—1, 2, 3, or 4 146, 148
- VI. DISMISS SCHOOL. See pages 148, 149.
Pray for courage, zeal, care for others, love to Jesus, and that every scholar may be a teacher through the week. Benediction, Doxology from Divine Songs, see pages 72 to 74.

N.B.—Fifth or Thirteenth Sabbath, *Examination* of Infant Class, Bible, Intermediate, and Servants' Classes.

READING LESSONS IN OLD TESTAMENT HISTORY.

Adam and Eve's disobedience . . .	Gen. ii. 15-17; iii.	Cruelty of the Egyptians	Exodus v.
The rejected sacrifice . . .	" iv. 2-16	Their troubles foretold . . .	" vii.
The wicked world . . .	" vi. 5-22	Tyranny punished . . .	" viii., ix.
The deluge . . .	" vii.	Death in every house . . .	" x.
The ark, raven, and dove . . .	" viii.	Pharaoh and host drowned	" xv.
Job's heavy calamities . . .	Job i. 1-20	Song of deliverance . . .	" xiv.
Job visited by his friends . . .	" ii.	Food from Heaven . . .	" xvi.
Job's review of his life . . .	" xxix.; xxx. 1-6	Law given on Sinai . . .	" xxv.
Job again in prosperity . . .	" xli.	Year of jubilee . . .	" Levit. xxv. 1-28
Angels visit Abraham . . .	Gen. xviii. 1-8, 16-33	Reports of the spies . . .	" Nm. xiii. 17 to xiv. 10
Isaac and Rebekah . . .	" xxiv.	Delivered, but discontented	" xiv. 11-39
The ladder reaching to heaven . . .	" xxxviii.	Murmurers bit by serpents	" xxi. 1-9
Joseph the favourite sold . . .	" xxxvii.	The ass speaking . . .	" xxii., xxiii.
Interprets dreams in the prison . . .	" xxxix. 20-23, xl.	Balaam's parable . . .	" xxiv.
King Pharaoh dreams in palace . . .	" xli. 1-36	Moses' blessing and death	" Deut. xxxiii. xxxiv.
Joseph called and exalted . . .	" xli. 37-57	The thief found out . . .	" Joshua vii.
His brethren want bread . . .	" xlii.	Joshua's appeal . . .	" xxiv.
Their second visit to Joseph . . .	" xliii.	Gideon called at work . . .	" Judges vi. 1-32
Judah's appeal to Joseph . . .	" xlv.	Wonderous weapons of war	" vii.
Joseph makes himself known . . .	" xlv.	About Ruth and Naomi . . .	" Ruth i. to ii. 3
Jacob goes into Egypt . . .	" xlv. 1-7, 28-34; xlvii. 1-12	True friendship rewarded	" ii. 4-23
Joseph sells the corn . . .	" xlvii. 13-26	Samuel, the child Minister	" 1 Samuel iii.
Jacob's last blessing . . .	" xlviii.	Eli and his wicked sons . . .	" ii. 27-36, and iv. 1-18
Last days of both . . .	" xlix. 29-33; l.	Saul the first king of Israel	" x.
Moses hid in the bulrushes . . .	Exodus ii.	Samuel's fearless challenge	" xii.
God calls and commissions him . . .	" iii., iv.	Unfaithful Saul rejected . . .	" xv. 10-31

THE MIRACLES OF THE OLD TESTAMENT.

Moses and the burning bush . . .	Exodus iii.	Samson kills a lion . . .	Judges xiv.
Rod turned into a serpent . . .	iv.	Thirty Philistines killed . . .	xiv.
The leprous hand . . .	iv.	Gates of Gaza carried away . . .	xvi.
River turned into blood . . .	vii.	Dagon's house pulled down . . .	xvi.
Plague of frogs . . .	viii.	Thunder and rain in harvest . . .	1 Samuel xii.
Plague of lice . . .	viii.	Jeroboam's hand withered . . .	1 Kings xiii.
Plague of flies . . .	viii.	The altar rent . . .	xiii.
Murrain of beasts . . .	ix.	Three and a-half years' drought . . .	xvii.
Bolls and blains . . .	ix.	Meal and oil increased . . .	xvii.
Plague of hail . . .	ix.	Child restored to life . . .	xvii.
Plague of locusts . . .	x.	Sacrifice consumed by fire . . .	xviii.
Plague of darkness . . .	x.	Elijah obtains rain . . .	xviii.
The first-born destroyed . . .	xii.	Men destroyed by fire . . .	2 Kings i.
The Red Sea divided . . .	xiv.	Elijah divides waters of Jordan . . .	ii.
Egyptians overwhelmed . . .	xiv.	Again divided by Elisha . . .	ii.
Water sweetened . . .	xv.	Waters healed . . .	ii.
Quails and manna given . . .	xvi.	Children torn by bears . . .	ii.
Water from rock in Horeb . . .	xvii.	Oil multiplied . . .	iv.
Amalek vanquished . . .	xvii.	Child restored to life . . .	iv.
Destruction of Korah . . .	Numbers xvi.	Naaman healed . . .	v.
Water from rock in Kadesh . . .	xx.	Gehazi struck with leprosy . . .	v.
Healing by brazen serpent . . .	xxi.	Iron caused to swim . . .	vi.
Waters of Jordan divided . . .	Joshua iii.	Syrians smitten with blindness . . .	vi.
Fall of Jericho . . .	vi.	Elisha's bones restore man to life . . .	xiii.
Sun and moon stayed . . .	x.	Hezekiah healed . . .	xx.
Midianites destroyed . . .	Judges vii.	Shadow on dial put back . . .	xx.

READING LESSONS IN OLD TESTAMENT HISTORY.

The youthful shepherd crowned	1 Sam. xvi. 1-13	Elisha raises the child	2 Kings iv. 8-37
David kills the giant	" xvii. 32-58	The little captive maid	" v. 1-14
Saul's favour and jealousy	" xviii. 1-21	The lie found out	" v. 15-27
David's peril and escape	" xxiii.	God greater than men	" vi. 8-33
David spares Saul's life	" xxvi.	Wondrous deliverance	" vii.
David mourns for Saul's death	" xxxi.; 2 Sam. i. 17-27	Uzziah's sin and punishment	" 2 Chron. xxvi.
Rebellious Absalom slain	2 Sam. xviii.	The shipwrecked prophet	Jonah i. ii.
David's charge to Solomon	1 Chron. xxii.	Jonah preaching at Nineveh	" iii. iv.
Solomon's prayer for wisdom	2 Chron. i.	Hezekiah saved from Assyria	2 Chron. xxxii. 1-23
His prayer answered	" vii.	His prayer for recovery answered	Isa. xxxviii.
His prosperity	1 Kings x.	Manasseh guilty and punished	2 Chron. xxxiii. 1-20
His counsels to the young	Prov. iii., iv.	Book of the law found	" xxxiv. 14-33
Youthful folly of Rehoboam	1 Kings xii. 1-20	Josiah's passover and death	" xxxv.
Jeroboam's idolatry punished	" xii. 25 to xiii. 6	Siege of Jerusalem	" xxxvi. 1-21
Revolt of the ten tribes	2 Chron. x.	Daniel and his companions	Daniel i.
Ass's good reign	" xiv.	Nebuchadnezzar's dream	" ii. 1-30
Covenant of Asa	" xv.	Saved in the fire	" iii.
Jehoshaphat's danger and escape	" xx. 1-30	Nebuchadnezzar humbled	" iv.
Elijah fed by ravens	1 Kings xvii.	Belshazzar's impious feast	" v.
Ahab meets Elijah	" xviii. 1-20	Daniel in lion's den	" vi.
Destruction of the false prophets	" xviii. 21-46	The return from captivity	Ezra iii.
Elijah fed by the angel	" xix.	The temple rebuilt	" vi.
Ahab covets Naboth's vineyard	" xxi. 1-19	Haman and Mordecai	Ester iii.
Ahab cut off	" 2 Chron. xviii.	Haman's purpose defeated	" vi.
Elijah in the chariot of fire	2 Kings ii. 1-16	Nehemiah's prayer	Nehemiah i.
		His visit to Jerusalem	" ii.
		Law read and expounded	" vii.

DOCTRINES AND DUTIES OF THE CHRISTIAN RELIGION.

1 Fall of man . . .	Romans iii. . .	Genesis iii.
2 Justice of God . . .	Genesis xix. 12-29 . . .	Isaiah xxx. 27-33
3 Atonement . . .	Hebrews x. . .	Isaiah liii.
4 Judgment-day . . .	Matthew xxv. . .	Revelation xx.
5 Intercession of Christ	John xvii. . .	Hebrews ix. 11-28
6 Repentance . . .	Ezek. xviii. 20-32 . . .	Luke xix. 1-10
7 Regeneration . . .	John iii. 1-21 . . .	Ezek. xxxvi. 25-38
8 Faith . . .	Hebrews xi. . .	Romans x.
9 Salvation . . .	Acts iv. 1-12 . . .	Isaiah lv.
10 Justification . . .	Galatians iii. . .	Acts xiii. 26-43
11 Sanctification . . .	Romans vi. . .	Psalms xviii. 1-36
12 Adoption . . .	Galatians iv. . .	Romans viii. 14-39
13 Eternal life . . .	Luke xvi. 19-31 . . .	Rev. xxi. 22 to xxii. 12
14 Providence . . .	Psalms civ. . .	Gen. viii. 15 to ix. 17
15 Deity of Christ . . .	Colossians i. . .	John i. 1-27
16 Offices of Christ . . .	Hebrews vii. . .	Isaiah lxi.
17 God the Holy Spirit . . .	Corinthians ii. . .	John xvi.
18 Work of Holy Spirit . . .	Eph. i. 15-23, and ii. . .	Galatians v.
19 Punishment of wicked	Psa. vii. 11-17, xi. 5-7 . . .	Malachi iv.
20 Reward of righteous . . .	Matthew xxv. 31-46. . .	Psalms xxxii.
21 Resurrection . . .	1 Cor. xv. 12-58 . . .	2 Kings iv. 18-37
22 Trust in God . . .	Psalms lxxxv., lxxxvi. . .	2 Chronicles xx. 1-32
23 Holiness . . .	Philippians iii. . .	Romans vi.
24 Duty to God . . .	Joshua xxiii. . .	Mark xii. 28-44
25 Duty to man . . .	Luke vi. 27-45. . .	1 John iii.
26 Children to parents . . .	Gen. xxxvii. 12-36 . . .	Genesis xlv.
27 Forgiveness of injuries	1 Samuel xxiv. . .	Matthew xviii. 15-35
28 Laziness . . .	Prov. vi. 4-11, xx. 4-13 . . .	Prov. xxxi. 10-31
29 Avarice . . .	1 Timothy vi. 6-16 . . .	Matthew vi. 19-34
30 Pride and humility . . .	Proverbs xvi. 1-19 . . .	John xiii. 1-17
31 Early piety . . .	2 Kings xxii. . .	Proverbs viii.
32 Envy and hatred . . .	Genesis iv. 3-15 . . .	1 John ii.
33 Evil speaking . . .	2 Samuel xvi. 1-14 . . .	James iii.
34 Bad company . . .	Prov. i. 1-19 . . .	Psalms ci.
35 Temperance . . .	Proverbs xxiii. 1-26 . . .	Isaiah v. 11-25
36 Truth and falsehood . . .	Eph. iv. 25 to v. 20 . . .	Acts v. 1-16
37 Advice to youth . . .	Proverbs iii. 1-26 . . .	Proverbs xxii.

38 Right use of time	. Matthew xxv. 14-46.	Luke xiii. 1-9, 22-35
39 Contentment	. Philippians iv.	Luke xii. 13-31
40 Benevolence	. Acts ix. 36-43 .	2 Corinthians ix. 6-15
41 Preparation for death	Matthew xxv. 1-13	Luke xii. 32-48
42 Zeal for God	. Matthew vii. 1-14	1 Corinthians xiii.
43 Praise	. Psalm xcvi., xcvi.	Psalm c., cxlv.
44 Hearing the Word	. Luke viii. 1-21	Psalm cxix. 89-105
45 How to pray	. Matthew vi. 5-18	John xiv.
46 The power of prayer	. Daniel vi. 1-23	Acts x. 1-18
47 Privilege of prayer	. Luke xi. 1-13 .	Daniel ix. 1-23
48 Continue in prayer	. Luke xviii. 1-30	James v.
49 The Sabbath	. Exodus xxxi. 12-18 .	Matthew xii. 1-21
50 Value of the Bible	. Psalm cxix. 129-152.	Psalm xix.
51 Use of the Bible	. Deuteronomy vi.	Psalm cxix. 153-168
52 Studying the Bible	. Psalm cxix. 17-43	Acts xvii. 1-12.

In closing this Fourth Part, I beg attention to the Scripture Lessons in the last thirteen pages, hoping thereby to promote the reading of the Bible in the homes of the scholars. Few persons, as a rule, study to make its inspired pages and stories plain and easy to little ones. But, surely, no book in the world so abounds with the wonderful and the blessed, or can be made more interesting and useful to children of all ages. I believe it to be the Divine will that children should be taught to understand it very early in life, and a large portion will, by the following plan, be regularly brought, at least yearly, under special notice, by reading on

Sabbath-days—The Psalms given in the Year's List (pp. 158, 159).

Mondays—The Lessons for the Day (pages 158, 159).

Tuesdays—Old Testament History (page 165).

Wednesdays—Old Testament Miracles (page 166).

Thursday—Old Testament History (page 167).

Friday—New Testament Miracles (page 168).

Saturday—Doctrines and Duties (pages 169, 170).

These are all equally suited to Bible, Intermediate, Senior, and Servants' Classes, as well as Members, Parents, and Friends of the scholars, and I trust the insertion of them may prove helpful to many. I proceed in the next Chapter to introduce the Fifth Part, for Intermediate Classes.

FIFTH PART.

CHAPTER XIV.

THE UPPER BIBLE OR INTERMEDIATE CLASS, FOR YOUTHS
TWELVE OR THIRTEEN TO SIXTEEN YEARS OF AGE.

“Men should be taught as tho’ we taught them not,
And things unknown proposed as things forgot.”—*Pope*.

MINISTERS, Members, and Teachers, have felt too little sympathy for these in their isolated and perilous position, just when all the dangers of youth are coming in upon them like a flood. What they need is true friendship; for, cut off from the children, if not cared for and welcomed by those older than themselves in the school and church, where can they look for safe society? Coercion has too often been resorted to, in frowns, threats, and unkind talking at them, to their disgust and despair. And while a constant excitement is kept up in many places about converting the little ones, these—the proper objects of such concern and anxiety—are allowed one by one to go to the world, to sin, and to ruin. Upon these dear youths all possible means, helps, influences, and kindnesses should be brought to bear. By taking advantage of their youthful ambition, it is well to raise them in time, under proper conditions, previously known, from the forms of the children into separate classes, to both duties and responsibilities somewhat arduous and

enterprising for their years, and so to interest and allure them to thought, exercises, studies, and self-improvement, both on Sabbath and week-day, that they may feel less of that pining after other society. Ministers would be richly compensated for fatherly and pastoral attention to these, their harvest-hope—helping them on in and by what they know, and can do, or are capable of, as a true friend. How differently would they listen to their ministry, which, without doubt, is the divinely appointed instrument of conversion and salvation, and which these dear youths especially need!

I. *Design of the Class.*—The special *design* of this class is to *retain* these dear young people in the school in order to their decision for Christ (if not already decided), and complete their studies for teaching, before sin, Satan, the world, or the flesh shall have ensnared and fettered them.

II. *Constitution.*—This class should be self-governing, having its own rules, the right of admitting members, and, if needful, of expelling from the class; also their own secretariat, filled by rotation, one member passing the chair every month as they stand in the class-book. To relieve the teacher of care during the class, the secretary's seat may always be on his right;* indeed, the months being written on the left of the three names for the quarter, all three may sit on the right of the teacher, and should the one in office be late or absent, the next may discharge the duties till he comes.

In admitting to full membership, the name of each candidate should be proposed by one member willing to become his friend (the teacher always by word or look securing the right), and then seconded by another of the class; but before putting the motion, have solemn prayer for Divine

* This will not prevent a good writer copying the names quarterly, or a member declining his turn; but most will like the duty, and it will be both instructive, useful, and encouraging to them.

guidance, the candidate standing, and the whole class kneeling. There could be no objection to one of the class praying as well as the teacher, that, if received, the new member may both obtain and do them good. Prayer over, the teacher should put the motion ; if elected, the proposer may rise, go to him, take him by the hand, and say, "I bid you welcome in the name of this class, and hope you will be a blessing to us," giving him a seat by his side till the class is over, when it is hoped that the teacher first, then every member, will cordially shake him by the hand ; after which his friend will privately point out the duties, and explain the rules of the class, and give him a list of the subjects he will have to write upon. This should be an eventful period in the history of each, and, if undecided, an important step towards decision of character.

The rights of full membership should rarely be permitted at first without the qualification of knowledge of the preceding books. The class may frequently find it desirable, with the recommendation of the officers of the school, and, if formerly a scholar, of the Bible class Teacher, to admit youths who may not have attained to the standard of knowledge prescribed ; but only as candidates, or non-members, with neither voice, vote, nor office in the class, until formally received into full membership as above. There might also with great propriety, be two or three pious young men, older than the class, as *friends*, who would meet and join with them in class-reading, Catechism answers, &c. ; not taking members' duties, but cheering them on, keeping them together, and especially helping them in the week. Such persons should be approved by the pastor, teacher, and class. Non-members, regular and earnest, working well at Second, and learning the Third Catechisms and Answers and Proofs, character and conduct all right, after six months' probation,

may be admitted full members. This should be stated to them at first, and both members and friends should help them to strive for it.

III. *Accommodation*.—A separate room, or at least enclosure with curtains, is indispensable here, as frequent prayer and devotional exercises will require the utmost privacy and seclusion, not only for the admission of new members, but also to prevent distraction, and to encourage the timid or sensitive to take part. Great sympathy should be both felt and shown to them by all.

IV. *Lessons, Papers, and Duties of Members*.—Should this Class feel that they have in their Teacher a true friend, and in the Class safe and happy society, they will not complain of too much social employment. Each one should possess, bring to the Class, and always carry home his own Reference Bible, Church Hymn-book, Second and Third Catechisms and Preservatives; the duties as arranged will constantly require them, both to learn and to keep them in memory.

All full members, willing, should take turn in asking and reading questions, and in the alternate reading of both Hymns and Scripture. All other reading by the members should be collective or simultaneous, to help those who need without shaming them. The Teacher, when not actually leading, should always read with the class.

1. **Silent Prayer** will be known by most (see page 137). But a copy of it, with other prayers, &c., should be in the possession of each of the Class (as stated page 143).

2. A **Scripture** portion of two to five verses should be selected in the week by Teacher and Members in turn, and read by the chooser immediately after the silent prayer, as the voice of God first to the Class. One only, or more, may do this, but time will not allow of more than three.

3. A **Sabbath Morning Hymn**, chosen and read by Teacher

and members in turn, in verses repetition; the chooser leading it, then all sing it or not, as deemed advisable.

4. The **Psalm for the day** should be read in verses repetition, and alternate; and this may be led, in both, either by members round or by one appointed to that duty.

5. **Opening Prayer** by one member appointed in turn and the Teacher. Should the member decline, then the Teacher only pray; no substitute, as the member may feel disposed next time, and this missing a duty may lead to serious thought on the subject.

6. The **Subject Answers for the day**. Teacher should always read each in sentences repetition for the *sentiment*, before giving it entire for committing to memory. There is so much of important truth in them that they need breaking up in order to perceive the numerous great ideas they contain. Then the Answer four times by the Teacher, and the Question put by the Teacher and each of the three Secretaries, will make the learning of it easy, and to most certain.

7. **Scripture Lesson for the day**. (See list, Chapter XII.)

Lessons, Papers, and Duties of Members. — A uniform lesson, known beforehand, read through in verses, repetition and alternate, then a paper (half a sheet of note) read by each member in turn, the writing of which will give good exercise in Bible-study during the week, and prove of great value to youths so employed. There should not be any discussion on these papers, but every possible encouragement given. Papers may sometimes be more useful on the Catechism Answer for the day with numerous Scripture proofs.

8. One section of the **Second Catechism** should be said by the Class every Sabbath, as follows:—The Teacher should read each Answer, and members round ask the Questions, all answering each; Teacher 1st Q., Member A. 2nd, B. 3rd, C. 4th, and so on.

9. **Hymn for the day** may be either from the Sabbath list, or chosen by the Pastor or Committee. The member appointed should read it in verses repetition, and it may or may not be sung, according to pleasure or convenience.

10. **One section of the Third Catechism** should be read each Sabbath thus:—The Teacher read each Answer, members round each in turn ask a Question, and all read the Answers. This will be pleasant, familiarise the whole to the mind, and greatly facilitate the learning of it.

11. **Special reference** should frequently be made to the person, work, help, in-dwelling, our dependence upon, and danger of resisting, quenching, and grieving the Holy Spirit; and this Class should be entreated to watch and pray against this sin, too frequently committed by persons of all ages.

12. **Closing Prayers** should also be by a member appointed, and the Teacher, as at opening, but no compulsion to this; nor substitute for members declining. Let conscience speak.

13. **Secretaries' duties** must be light, being only initiatory. Marking attendance; Reminding members of their duties; Visiting absentees before returning to rest, if possible; and in case of illness, informing Teacher or Pastor. There should be a Minute Secretary, appointed annually by the new Committee as soon as chosen in December. He might kindly show each his duties the first time in office, but never do them unless all the three for the quarter should be absent.

V. *Week-night Meetings.*—A week-night meeting, as referred to above, would be very useful, and by some of the class highly valued, for prayer, for reading the Scriptures, improvement in writing, arithmetic, and mutual help generally. These could and would also help one another with Catechism, Preservatives, Reading, Papers, and other duties.

VI. *Conduct of Teachers and Church-members.*—All teachers should be specially kind to these young people, and welcome

them to their prayer-meetings; and teachers and church-members who can do so, should invite them home to tea. What a boon would a free tea on Sunday be for such young people, under suitable guidance! If necessary, help them also to comfortable sittings in the sanctuary. They should have a seat to go to as their own. This would greatly promote their regular attendance and good conduct. These are the harvest-hope of the school. Should any service be needed before or after time of teaching, the members of this class would cheerfully render it.

VII. *Pastoral Interest, &c.*—The teachers of Intermediate Classes, like the Senior, should work in special sympathy with the pastor, whose frequent visits, wise and kind words, and affectionate, feeling prayer of sympathy, fear, and hope for these would have great power with them, and strengthen and cheer all on in these sacred yet arduous duties. An occasional letter of affection, &c., from the minister to this class, read by the teacher and re-read and copied by all, would, indeed, be valued, beside setting all to work for some time to come. *Outlines of Services* here should be well-worked and taken first-rate, and cannot fail to be a blessing.

My heart yearns for the dear youths, and, while I write, when I think of the past and the dangers of the young at their particular age, I cannot forbear weeping for them. I only wish I knew better what to say to move all to feel on their behalf. May the Lord Jesus, who was once a youth just their age, graciously interpose for them! That instead of so many leaving at twelve and thirteen years of age, we may have no break from the school at all from their childhood till their departure for glory. Why should there be? Can such estrangement be a necessity? I believe it is not; and I trust this system may prove the connecting link in future.

I. Sabbath Duties for the Intermediate Class.

Morning.

1. Teachers' Prayer Meeting. All present, if possible.
2. Opening. Say Silent Prayer. (See page 137.)
3. Read Scripture Portion. Member appointed. 174-176
4. Sing Sabbath Morning Hymn. Member appointed „
5. Read Psalm for the day, repetition and alternate „
6. Opening Prayers. Member and Teacher . . „
7. Teach Subject Answers. Teacher and three Secretaries.
8. Read Scripture Lesson, sentences, repetition and alternate.
9. Sing Hymn for the Day. Member appointed 174-176
10. Outlines of Sermons, &c. Teacher inquire . „
11. Closing Prayers. Member and Teacher . . „
12. Morning Service. All, if possible . . . „

Afternoon.

1. Singing Divine Songs. In case of need, this class could carry on this work well with a little guidance.
2. Opening. Say Silent Prayer.
3. Read Scripture Portion. Member appointed 174-176
4. Sing Church Hymn given out by Member appointed „
5. Read Scripture Lesson, repetition and alternate . „
6. Read Member's Paper on the Lesson; or, . . „
7. Opening Prayers. Member and Teacher . . „
8. Teach Proofs on the Subject Answer . . . „
9. Say Section of Second Catechism . . . „
10. Sing Hymn for the day by Member appointed . „
11. Read Section of Third Catechism . . . „
12. Read Lesson of Preservatives . . . „
13. Special References and Appeals, Teacher . . „
14. Closing Prayers, Member appointed and Teacher.

Omit 9 to 14 on Catechism Sabbaths.

II. Names of the Members, Friends, and Non-Members of the Intermediate Class. Martin Luther, Teacher.

Jan.	A—Albert Barnes, Member	Elijah Workman, Friend
Feb.	B—John Bunyan "	Ebenezer Gentle "
March	C—Matthew Henry "	Benjamin Loveall "
	D—John A. James "	George Earnest, Non-Member
	E—John Knox "	Henry Hopeful "
	F—Richard Knill "	Jabez Lovegood "
	G—John Leifchild "	Charles Wiseman "
	H—Andrew Reed "	Joseph Rising "
	I—James Smith "	Josiah Fearsin "
	J—Isaac Watts "	Abel Watchful "
	K—John Wesley "	John Faithful "
	L—George Whitfield "	Samuel Lighthouse "
	M—John Williams "	Edward Reader "

III. Members' Appointments for the First Quarter of 1871. Always offer the silent Prayer, and that before reading Scripture, for the presence and help of the Holy Spirit.

MORNING.						AFTERNOON.					
Sabbath.	Scripture Portion.	Sabb. Morn. Hymn.	Opening Prayer.	Hymn for the Day.	Closing Prayer.	Scripture Portion.	Church Hymn.	Member's Paper.	Opening Prayer.	Hymn for the Day.	Closing Prayers.
1	A	B	C	D	E	F	G	H	I	J	K
8	L	M	A	B	C	D	E	F	G	H	I
15	J	K	L	M	A	B	C	D	E	F	G
22	H	I	J	K	L	M	A	B	C	D	E
29	F	G	H	I	J	K	L	M	A	B	C
5	D	E	F	G	H	I	J	K	L	M	A
12	B	C	D	E	F	G	H	I	J	K	L
19	M	A	B	C	D	E	F	G	H	I	J
26	K	L	M	A	B	C	D	E	F	G	H
5	I	J	K	L	M	A	B	C	D	E	F
12	G	H	I	J	K	L	M	A	B	C	D
19	E	F	G	H	I	J	K	L	M	A	B
26	C	D	E	F	G	H	I	J	K	L	M

In case of this class being at the School-opening, then, in the morning, omit the Hymn and Psalm Nos. 3 and 4; and, in the afternoon, the Hymn No. 4, and only read the Scripture lesson No. 5, alternate verses. *Secretaries* and *Friends*, as well as *Members* generally, should be most anxious, that all say Second' Catechism Sections and learn Third Catechism Answers for the day and the Proofs.

This arrangement may appear too much at first, but if Teachers will guard against speaking their own words, for which there is neither time nor necessity; cheerfully take the duties of absent members as well as their own; and pass quickly from one to another,—much, if not all, may be accomplished. Both Teachers and Members should prepare in the week for all the exercises, especially their own appointments, and when possible give notice of absence to either Teacher or Secretary. Diligently labouring thus, the help and seal of the Holy Spirit may reasonably be expected. Should duties recur too soon, T for Teacher added will change the whole.

Dr. Watts always considered the Assembly's Catechism too difficult for childhood and early youth. The language is above their capacity; the Answers contain too much, and the doctrinal sentiment is too deep and advanced for their experience, causing danger, on the one hand, of their learning it by rote without perceiving the sentiment; and, on the other, of disheartening them altogether, because too long.

By writing his First and Second Catechisms he never wished to supersede this, but only to give its truths in simpler words, shorter sentences, and smaller quantities, and so gradually to expand the intellect until able, at eleven or twelve years of age, to learn this precious summary of Scripture truth—this greatest aid to Bible knowledge. At this he constantly aimed, and counted it an honour to do anything that might guide the mind of youth to know and understand it.

For me, therefore, to utter an opinion upon this masterly production of the wisdom, learning, piety, and long and prayerful study of the Seventy Westminster Divines would be arrogant presumption, deserving severe reprehension, especially as I am bound to believe that where it has been most taught, superstition, error, and vice have been least prevalent on the one hand; and the minds of professors who have learned it are most enlightened in Bible religion on the other.

For these Catechisms there seems no equivalent in the English language for teaching Bible religion, nor is any substitute needed. And I believe there is no means of arresting the alarming growth of vice, irreligion, and infidelity, so safe and so certain as implanting, and by repetition engraving in the understanding and memories of our childhood and youth, these Catechisms and the Bible truths contained in them. The ceasing to use these Catechisms is sufficient of itself, but that alone is sufficient, to account for very much of the unreality of the teaching of the day in the pulpit as well as in the class, and for the utter neglect by parents of the souls of their children, being unable to teach them the things of God and religion.

In the "Memoir of the Clayton Family," page 76, it is stated, "So strongly was this conviction imbedded in his mind, that in his old age he was often heard to say that after an observation, and not a careless one, of men and things for half a century, he had never known an instance of one person thoroughly grounded in the Assembly's Catechism, either among ministers or private members, who had turned aside into the paths of error." This I believe, and with this confidence I now introduce (after Suggestions for Rules for the Intermediate Class) the crowning help to Bible learning and knowledge, the Third, or Assembly's, Catechism,—divided into eight sections for reading through six times in the year.

Suggestions for Rules for the Upper Bible or Intermediate Class.

I. Pastor of the Church, President.

II. Teacher, Vice-President, Chairman in President's absence, and Treasurer of the Class.

III. Committee to consist of five full members, chosen annually in December, by ballot of all full members of the class; one Minute Secretary from them appointed by the new Committee immediately after election; three Class Secretaries for each Quarter of members in rotation, as they stand in the Class-book, each for one month only, but all on Committee during the quarter in which they are in office.

IV. Meetings of the Committee, at least monthly, to be held in the week before the first Sabbath; four members and Chairman to form a quorum. Rules V. and VI. read as Minutes at every meeting. No meeting without Pastor or Teacher.

V. General Business; thank retiring Secretary, install the new one; and attend to the wants of the Class, as:—Members' attendance; well working; interest in the class; moral character; any needing help in reading, &c.; under concern about their souls; or non-members, desirous of being received as full: such admitted only on the Sabbath-day after one month's previous notice at a Committee meeting. All meetings to commence and close with prayer. Secretary, members and friends should labour, by every means, to bring on non-members to full. (Week-night Meetings, see page 174.)

VI. Sabbath Morning, when possible, at the Teachers' early prayer meeting; and in the School or the Class at half-past nine till time to close; at public worship, and Afternoon Singing Practice; and at half-past two till four o'clock; or at the ordinary duties of the Class. All in the Class to possess the books used; always bring, use, and carry them home for use in the week. (See further Prerogatives of the Class, at the beginning of the Chapter.)

CHAPTER XV.

THE THIRD, OR SHORTER CATECHISM,

PRESENTED BY THE ASSEMBLY OF DIVINES, AT WESTMINSTER,
TO BOTH HOUSES OF PARLIAMENT :
CONTAINING THE PRINCIPLES OF THE CHRISTIAN RELIGION,
WITH PROOF TO EACH ANSWER TAKEN FROM THE HOLY SCRIPTURES.*

FIRST SECTION.

1. Q. WHAT is the chief end of Man ?

A. Man's chief end is to glorify God,* and to enjoy him for ever.^b

* 1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

* Psalm lxxiii. 25, 26. Whom have I in heaven but Thee ? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

2. Q. What rule hath God given to direct us how we may glorify and enjoy Him ?

A. The word of God, which is contained in the Scriptures of the Old and New Testament,* is the only rule to direct us how we may glorify God and enjoy him.^c

* Ephes. ii. 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

2 Tim. iii. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

* 1 John i. 3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ.

3. Q. What do the Scriptures principally teach ?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.^d

* 2 Tim. i. 13. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.

4. Q. What is God ?

A. God is a Spirit,^e infinite,^f eternal,^g and unchangeable,^h in his being,ⁱ wisdom, power,^j holiness,^k justice, goodness and truth.^l

* Published by Houlston and Wright, 65, Paternoster Row, at 12s. per 100.

' John iv. 24. God is a Spirit, and they that worship Him, must worship Him in spirit and in truth.

' Job xi. 7. Canst thou by searching find out God : canst thou find out the Almighty unto perfection ?

' Psalm xc. 2. From everlasting to everlasting thou art God.

' James i. 17. The Father of lights, with whom is no variableness, neither shadow of turning.

' Exod. iii. 14. And God said unto Moses, I AM THAT I AM ; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

' Psalm cxlvii. 5. Great is our Lord, and of great power : His understanding is infinite.

' Rev. iv. 8. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name ? for thou only art holy.

' Exod. xxxiv. 6, 7. The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth ; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty.

5. Q. Are there more Gods than one ?

A. There is but one only,* the living and true God.*

* Deut. vi. 4. Hear, O Israel, the Lord our God is one Lord.

* Jer. x. 10. The Lord is the true God, He is the living God, and an everlasting King.

6. Q. How many persons are there in the Godhead ?

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost,* and these three are one God, the same in

substance, equal in power and glory.*

* Matt. xxviii. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

* 1 John v. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one.

7. Q. What are the decrees of God ?

A. The decrees of God are His eternal purpose, according to the counsel of His own will, whereby for His own glory He hath foreordained whatsoever comes to pass.*

* Ephes. i. 11. Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. 12. That we should be to the praise of His glory.

8. Q. How doth God execute his decrees ?

A. God executeth His decrees in the works of creation* and providence.*

* Rev. iv. 11. Thou hast created all things, and for Thy pleasure they are and were created.

* Dan. iv. 35. He doeth according to His will in the army of Heaven, and among the inhabitants of the earth.

9. Q. What is the work of creation ?

A. The work of creation is God's making all things* of nothing, by the word of His power,* in the space of six days, and all very good.*

* Gen. i. 1. In the beginning God created the heaven and the earth.

* Heb. xi. 3. Through faith we understand that the worlds were framed

by the word of God, so that things which are seen were not made of things which do appear.

* Gen. i. 31. And God saw every thing that He had made, and behold it was very good : and the evening and morning were the sixth day.

10. Q. How did God create man ?

A. God created man male and female, after His own image,* in knowledge, righteousness, and holiness,* with dominion over the creatures.*

* Gen. i. 27. So God created man in His own image, in the image of God created He him; male and female created He them.

* Col. iii. 10. And have put on the new man, which is renewed in knowledge, after the image of Him that created him.

Ephes. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

* Gen. i. 28. God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

11. Q. What are God's works of providence ?

A. God's works of providence are His most holy,* wise,* and powerful* preserving and governing all His creatures, and all their actions.*

* Psalm cxlv. 17. The Lord is righteous in all His ways, and holy in all His works.

* Isa. xxviii. 29. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.

* Heb. i. 3. Upholding all things by the word of His power.

* Psalm ciii. 19. His kingdom ruleth over all.

Matt. x. 29. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

12. Q. What special act of providence did God exercise towards man in the state wherein he was created ?

A. When God had created man, He entered into a covenant of life with him, upon condition of perfect obedience;* forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.*

* Gal. iii. 12. The law is not of faith: but, The man that doeth them shall live in them.

* Gen. ii. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die.

13. Q. Did our first parents continue in the state wherein they were created ?

A. Our first parents being left to the freedom of their own will, fell from the state wherein they were created, by sinning against God.*

* Eccles. vii. 29. God hath made man upright, but they have sought out many inventions.

14. Q. What is sin ?

A. Sin is any want of conformity unto, or transgression of, the law of God.*

* 1 John iii. 4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

SECOND SECTION.

15. Q. What was the sin whereby our first parents fell from the state wherein they were created ?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.*

* Gen. iii. 6, 7, 8. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked. And Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden.

16. Q. Did all mankind fall in Adam's first transgression ?

A. The covenant being made with Adam, not only for himself but for his posterity,* all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression."

* Gen. i. 28. God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.

Gen. ii. 16, 17. The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

* Rom. v. 18. By the offence of one, judgment came upon all men to condemnation.

17. Q. Into what estate did the fall bring mankind ?

A. The fall brought mankind into a state of sin and misery.*

* Rom. v. 12. By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned.

18. Q. Wherein consists the sinfulness of that state whereinto man fell ?

A. The sinfulness of that state whereinto man fell, consists in the guilt of Adam's first sin,* the want of original righteousness,* and the corruption of his whole nature, which is commonly called original sin,* together with all actual transgressions which proceed from it."

* Rom. v. 19. By one man's disobedience many were made sinners.

* Rom. iii. 10. There is none righteous, no, not one.

* Eph. ii. 1. You hath He quickened, who were dead in trespasses and sins.

Psal. li. 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.

* Matt. xv. 19, 20. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man.

19. Q. What is the misery of that state whereinto man fell ?

A. All mankind, by their fall, lost communion with God,* are under his wrath and curse,* and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever."

* Gen. iii. 8, 24. Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden. So He drove out the man.

* Eph. ii. 3. We were by nature the children of wrath, even as others.

Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

* Rom. vi. 23. The wages of sin is death.

Matt. xxv. 41. Then shall He say unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.

20. Q. Did God leave all mankind to perish in the state of sin and misery?

A. God having, out of His mere good pleasure, from all eternity, elected souls to everlasting life,* did enter into a covenant of grace, to deliver them out of the state of sin and misery, and to bring them into a state of salvation by a Redeemer.*

* Eph. i. 4. According as He hath chosen us in Him before the foundation of the world.

* Rom. iii. 21, 22. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.

21. Q. Who is the Redeemer?

A. The only Redeemer is the Lord Jesus Christ,* who being the eternal Son of God, became man,* and so was and continueth to be God and man, in two distinct natures and one person* for ever.*

* 1 Tim. ii. 5. There is one God, and one Mediator between God and men, the man Christ Jesus.

* John i. 14. The Word was made flesh, and dwelt among us.

* Rom. ix. 5. Whose are the

fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.

* Heb. vii. 24. This man, because he continueth ever, hath an unchangeable priesthood.

22. Q. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body,* and a reasonable soul,* being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her,* yet without sin.*

* Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same.

* Matt. xxvi. 38. Then saith He unto them, My soul is exceeding sorrowful, even unto death.

* Luke i. 31, 35. Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.

* Heb. vii. 26. Such an High-priest became us, who is holy, harmless, undefiled, separate from sinners.

23. Q. What offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a prophet,* of a priest,* and a king,* both in his state of humiliation and exaltation.

* Acts iii. 22. Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you.

* Heb. v. 6. Thou art a priest for ever after the order of Melchisedec.

* Psalm ii. 6. Yet have I set my king upon my holy hill of Zion.

24. Q. How doth Christ execute the office of a prophet ?

A. Christ executeth the office of a prophet, in revealing to us,¹ by his word² and Spirit,³ the will of God for our salvation.

¹ John i. 18. No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath declared Him.

² John xx. 31. These [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name.

³ John xiv. 26. The Comforter, who is the Holy Ghost whom the Father will send in my name, He shall teach you all things.

25. Q. How doth Christ execute the office of a priest ?

A. Christ executeth the office of a priest, in His once offering up of Himself a sacrifice to satisfy divine justice,¹ and to reconcile us to God,² and in making continual intercession for us.³

¹ Heb. ix. 28. Christ was once offered to bear the sins of many.

² Heb. ii. 17. In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High-priest, in things pertaining to God, to make reconciliation for the sins of the people.

³ Heb. vii. 25. He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

26. Q. How doth Christ execute the office of a king ?

A. Christ executeth the office of a king in subduing us to himself,¹ in ruling and defending us,² and in restraining and conquering all His and our enemies.³

¹ Psalm cx. 3. Thy people shall be willing in the day of Thy power.

² Isa. xxxiii. 22. The Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us.

³ 1 Cor. xv. 25. He must reign till He hath put all enemies under His feet.

27. Q. Wherein did Christ's humiliation consist ?

A. Christ's humiliation consisted in His being born, and that in a low condition,¹ made under the law,² undergoing the miseries of this life,³ the wrath of God,⁴ and the cursed death of the cross; in being buried, and continuing under the power of death for a time.⁵

¹ Luke ii. 7. And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger.

² Gal. iv. 4. God sent forth His Son, made of a woman, made under the law.

³ Isa. liii. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief.

⁴ Matt. xxvii. 46. And about the ninth hour Jesus cried with a loud voice, My God, My God, why hast thou forsaken Me ?

⁵ Phil. ii. 8. He humbled himself, and became obedient unto death, even the death of the cross.

⁶ Matt. xii. 40. As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

28. Q. Wherein consisteth Christ's exaltation ?

A. Christ's exaltation consisteth in his rising again from the dead on the third day,¹ in ascending up into heaven, and sitting at the right hand of God the Father,² and in

coming to judge the world at the last day.*

* 1 Cor. xv. 4. And that He was buried, and that He rose again the third day, according to the Scriptures.

* Mark xvi. 19. So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

* Acts xvii. 31. He hath appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.

THIRD SECTION.

29. Q. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us* by His Holy Spirit.*

* John i. 12. As many as received Him, to them gave He power to become the sons of God.

* Tit. iii. 5, 6. Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.

30. Q. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us,* and thereby uniting us to Christ, in our effectual calling.*

* Eph. ii. 8. By grace ye are saved

through faith; and that not of yourselves, it is the gift of God.

* Eph. iii. 17. That Christ may dwell in your hearts by faith.

1 Cor. i. 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ.

31. Q. What is effectual calling?

A. Effectual calling is the work of God's Spirit,* whereby, convincing us of our sin and misery,* enlightening our minds in the knowledge of Christ,* and renewing our wills,* He doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.*

* 2 Tim. i. 9. Who hath saved us, and called us with an holy calling.

* Acts ii. 37. Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

* Acts xxvi. 18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.

* Ezek. xxxvi. 26. I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

* John vi. 44, 45. No man can come to Me, except the Father, which hath sent Me, draw him. Every man that hath learned of the Father, cometh unto Me.

32. Q. What benefits do they that are effectually called, partake of in this life?

A. They that are effectually called, do in this life partake of justification,* adoption,* sanctification, and the several benefits which in this life do either accompany or flow from them.*

* Rom. viii. 30. Moreover whom he did predestinate, them He also

called; and whom He called, them He also justified; and whom He justified, them He also glorified.

* Eph. i. 5. Having predestinated us unto the adoption of children by Jesus Christ to Himself.

* 1 Cor. i. 30. Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

33. Q. What is justification?

A. Justification is an act of God's free grace, wherein He pardoneth all our sins,* and accepteth us as righteous in His sight,* only for the righteousness of Christ imputed to us,* and received by faith alone.*

* Rom. iii. 24. Being justified freely by His grace, through the redemption that is in Christ Jesus.

Eph. i. 7. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

* 2 Cor. v. 21. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

* Rom. v. 19. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

* Gal. ii. 16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

34. Q. What is adoption?

A. Adoption is an act of God's free grace,* whereby we are received into the number, and have a right to all the privileges, of the sons of God.*

* 1 John iii. 1. Behold what manner of love the Father hath bestowed upon

us, that we should be called the sons of God!

* John. i. 12. As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.

Rom. viii. 17. If children, then heirs; heirs of God, and joint heirs with Christ.

35. Q. What is sanctification?

A. Sanctification is the work of God's Spirit,* whereby we are renewed in the whole man after the image of God,* and are enabled more and more to die unto sin, and live unto righteousness.*

* 2 Thess. ii. 13. God hath from the beginning chosen you to salvation, through sanctification of the Spirit.

* Eph. iv. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

* Rom. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

36. Q. What are the benefits which in this life do either accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification,* adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace,* and perseverance therein to the end.*

* Rom. v. 1, 2, 5. Being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Hope maketh not ashamed, because

the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

* Prov. iv. 18. The path of the just is as the shining light, that shineth more and more unto the perfect day.

* 1 John v. 13. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.

1 Peter i. 5. Who are kept by the power of God through faith unto salvation.

37. Q. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness,* and do immediately pass into glory,* and their bodies, being still united to Christ,* do rest in their graves* till the resurrection.*

* Heb. xii. 23. To the spirits of just men made perfect.

* Phil. i. 23. Having a desire to depart, and to be with Christ.

Luke xxiii. 43. To-day shalt thou be with me in paradise.

* 1 Thess. iv. 14. Them which sleep in Jesus will God bring with him.

* Isa. lvii. 2. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness.

* Job xix. 26. And though after my skin, worms destroy this body, yet in my flesh shall I see God.

38. Q. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory,* shall be openly acknowledged and acquitted in the day of judgment,* and made perfectly blessed in the full enjoying of God* to all eternity.*

* 1 Cor. xv. 43. It is sown in dishonour; it is raised in glory.

* Matt. x. 32. Whosoever shall confess Me before men, him will I also confess before my Father which is in heaven.

* 1 John iii. 2. When He shall appear, we shall be like Him, for we shall see Him as He is.

* 1 Thess. iv. 17. So shall we ever be with the Lord.

39. Q. What is the duty which God requireth of man?

A. The duty which God requireth of man is obedience to his revealed will.*

* Micah vi. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

40. Q. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience was the moral law.*

* Rom. ii. 14, 15. For when the Gentiles, who have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which show the work of the law written in their hearts.

41. Q. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.*

* Deut. x. 4. He wrote on the tables, according to the first writing, the ten commandments.

Matt. xix. 17. If thou wilt enter into life, keep the commandments.

FOURTH SECTION.

42. Q. What is the sum of the ten commandments?

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves."

* Matt. xxii. 37, 38, 39, 40. Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

43. Q. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words: I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage."

* Exod. xx. 2.

44. Q. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments."

* Deut. xi. 1. Thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments always.

Luke i. 74, 75. That we, being delivered out of the hands of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life.

45. Q. Which is the first commandment?

A. The first commandment is, Thou shalt have no other gods before me.

46. Q. What is required in the first commandment?

A. The first commandment requireth us to know" and acknowledge God to be the only true God, and our God," and to worship and glorify him accordingly."

* 1 Chron. xxviii. 9. Thou Solomon, my son, know thou the God of thy father.

* Deut. xvi. 17. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

* Matthew iv. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.

47. Q. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying," or not worshipping and glorifying the true God as God," and our God," and the giving that worship and glory to any other which is due to him alone."

* Psalm xiv. 1. The fool hath said in his heart, There is no God.

* Rom. i. 20, 21. They are without excuse: because, that when they knew God, they glorified him not as God.

* Psalm lxxxi. 11. My people would not hearken to my voice, and Israel would none of me.

* Rom. i. 25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.

48. Q. What are we especially taught by these words, *before me*, in the first commandment?

A. These words, *before me*, in the first commandment teach us that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.*

* Psalm xlv. 20, 21. If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out?

49. Q. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy to thousands of them that love me, and keep my commandments.

50. Q. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire all such religious worship and ordinances as God hath appointed in his word.*

* Deut. xxxii. 46. Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

Matt. xxviii. 20. Teaching them to

observe all things whatsoever I have commanded you.

* Deut. xii. 32. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

51. Q. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images,⁷ or any other way not appointed in his word.⁸

⁷ Deut. iv. 15, 16. Take ye good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb. Lest ye corrupt yourselves, and make you a graven image.

⁸ Col. ii. 18. Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.

52. Q. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are God's sovereignty over us,^a his property in us,^b and the zeal he hath to his own worship.^c

^a Psalm xcv. 2, 3. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods.

^b Psalm xiv. 14. He is thy Lord and worship thou Him.

^c Exod. xxxiv. 11. Thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God.

53. Q. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of

the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

54. Q. What is required in the third commandment?

A. The third commandment requireth the holy and reverend use of God's names,¹ titles, attributes,² ordinances,³ word,⁴ and works.⁵

¹ Psalm xxix. 2. Give unto the Lord the glory due to His name.

² Rev. xv. 3, 4. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name?

³ Eccles. v. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.

⁴ Psalm cxxxviii. 2. I will worship toward thy holy temple, and praise thy name for thy lovingkindness, and for thy truth; for thou hast magnified thy word above all thy name.

⁵ Job xxxvi. 24. Remember that thou magnify his work, which men behold.

55. Q. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.⁶

⁶ Mal. ii. 2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you.

56. Q. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that how-ever the breakers of this command-

ment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.⁷

⁷ Deut. xxviii. 58, 59. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, *The Lord thy God*, Then the Lord will make thy plagues wonderful.

57. Q. Which is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

58. Q. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as He hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself.⁸

⁸ Lev. xix. 30. Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.

Deut. v. 12. Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

FIFTH SECTION.

59. Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath."

' Gen. ii. 3. God blessed the seventh day, and sanctified it, because that in it He had rested from all his work, which God created and made.

" Acts xx. 7. Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.

Rev. i. 10. I was in the Spirit on the Lord's day.

60. Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that day, even from such worldly employments and recreations as are lawful on other days," and spending the whole time in the public and private exercises of God's worship," except so much as is to be taken up in the works of necessity and mercy."

" Lev. xxiii. 3. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein.

" Psalm xcii. 1, 2. *A psalm or song for the Sabbath-day.* It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To shew forth thy loving kindness in the morning, and thy faithfulness every night.

' Matt. xii. 11, 12. What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold of it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days.

61. Q. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required," and the profaning the day by idleness, or doing that which in itself is sinful," or by unnecessary thoughts, words, or works, about our worldly employments or recreations."

" Mal. i. 13. Ye said, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord.

" Ezek. xxiii. 38. They have defiled my sanctuary in the same day, and have profaned my Sabbaths.

" Isa. lviii. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

62. Q. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are God's allowing us six days of the week for our own employments," his challenging a special property in the seventh," his own example," and his blessing the Sabbath-day.

* Exod. xxxi. 15, 16. Six days may work be done, but in the seventh is the Sabbath of rest : Wherefore the children of Israel shall keep the Sabbath.

* Lev. xxiii. 3. Ye shall do no work therein ; it is the Sabbath of the Lord in all your dwellings.

* Exod. xxxi. 17. It is a sign between me and the children of Israel for ever ; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

* Gen. ii. 3. God blessed the seventh day, and sanctified it.

63. Q. Which is the fifth commandment ?

A. The fifth commandment is, Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

64. Q. What is required in the fifth commandment ?

A. The fifth commandment requireth the preserving the honour, and performing the duties belonging to every one in their several places and relations as superiors,^a inferiors,^a or equals.^a

* Eph. v. 21, 22. Submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord.

Eph. vi. 1, 5. Children, obey your parents in the Lord. Servants, be obedient to them that are your masters according to the flesh.

Rom. xiii. 1. Let every soul be subject to the higher powers.

* Eph. vi. 9. Ye masters, do the same things unto them, knowing that your Master also is in heaven.

* Rom. xii. 10. Be kindly affectioned one to another with brotherly love ; in honour preferring one another.

65. Q. What is forbidden in the fifth commandment ?

A. The fifth commandment forbiddeth the neglecting of or doing anything against the honour and duty which belongeth to every one in their several places and relations.^a

* Rom. xiii. 7, 8. Render therefore to all their dues ; tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honour to whom honour. Owe no man any thing, but to love one another.

66. Q. What is the reason annexed to the fifth commandment ?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.^a

* Eph. vi. 2, 3. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth.

67. Q. Which is the sixth commandment ?

A. The sixth commandment is, Thou shalt not kill.

68. Q. What is required in the sixth commandment ?

A. The sixth commandment requireth all lawful endeavours to preserve our own life,^a and the life of others.^a

* Eph. v. 28, 29. So ought men to love their wives as their own bodies. For no man ever yet hateth his own

flesh, but nourisheth and cherisheth it.

* Psalm lxxxii. 3, 4. Defend the poor and fatherless. Deliver the poor and needy.

Job xxix. 13. The blessing of him that was ready to perish came upon me.

69. Q. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life,* or the life of our neighbour unjustly,* or whatsoever tendeth thereunto.*

* Acts xvi. 28. Paul cried with a loud voice, saying, Do thyself no harm.

* Gen. ix. 6. Whoso sheddeth man's blood, by man shall his blood be shed.

* Prov. xxiv. 11, 12. If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain. If thou sayest, Behold, we knew it not: doth not He that pondereth the heart consider it?

70. Q. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

71. Q. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own* and our neighbour's chastity,* in heart,* speech,* and behaviour.*

* 1 Thess. iv. 4. That every one of you should know how to possess his vessel in sanctification and honour.

* Ephes. v. 11, 12. Have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those

things which are done of them in secret.

* 2 Tim. ii. 22. Flee youthful lusts; but follow righteousness, faith, charity.

* Col. iv. 6. Let your speech be always with grace, seasoned with salt.

* 1 Pet. iii. 2. While they behold your chaste conversation coupled with fear.

72. Q. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts,* words,* and actions.*

* Matt. v. 28. Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

* Eph. v. 4. Neither filthiness nor foolish talking, nor jesting, which are not convenient.

* Eph. v. 3. Fornication and all uncleanness, let it not be once named among you.

73. Q. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal.

74. Q. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves* and others.*

* Rom. xii. 17. Provide things honest in the sight of all men.

Prov. xxvii. 23. Be thou diligent to know the state of thy flocks, and look well to thy herds.

* Lev. xxv. 35. If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.

Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

SIXTH SECTION.

75. Q. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own^a or our neighbour's wealth, or outward estate.^a

^a 1 Tim. v. 8. If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Prov. xxviii. 19. He that followeth after vain persons shall have poverty enough.

Prov. xxi. 6. The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

^a Job. xx. 19, 20. Because he hath oppressed, and hath forsaken the poor; because he hath violently taken away a house which he builded not; surely he shall not feel quietness in his belly.

76. Q. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

77. Q. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man,^a and of our own^a and our neighbour's good name,^a especially in witness bearing.^a

^a Zech. viii. 16. Speak ye every man the truth to his neighbour.

^a 1 Pet. iii. 16. Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

Acts xxv. 10. Then said Paul, I stand at Cæsar's judgment seat; to the Jews have I done no wrong.

^a 3 John, 12. Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record.

^a Prov. xiv. 5, 25. A faithful witness will not lie. A true witness delivereth souls.

78. Q. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth,^a or injurious to our own^a or our neighbour's good name.^a

^a Rom. iii. 13. With their tongues they have used deceit.

^a Job xxvii. 5. God forbid that I should justify you: till I die, I will not remove my integrity from me.

^a Psalm xv. 3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

79. Q. Which is the tenth commandment?

A. The tenth commandment is, Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

80. Q. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition,^a with a right and charitable frame of spirit towards our neighbour, and all that is his.^a

^a Heb. xiii. 5. Let your conversation be without covetousness, and be content with such things as ye have.

^a Rom. xii. 15. Rejoice with them

that do rejoice, and weep with them that weep.

1 Cor. xiii. 4, 5, 6. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.

81. Q. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate,^a envying or grieving at the good of our neighbour,^b and all inordinate motions and affections to anything that is his.^c

^a 1 Cor. x. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

^b Gal. v. 26. Let us not be desirous of vain glory, provoking one another, envying one another.

^c Col. iii. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

82. Q. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God,^a but doth daily break them in thought,^b word,^c and deed.^d

^a Eccles. vii. 20. There is not a just man upon earth that doeth good, and sinneth not.

^b Gen. viii. 21. The imagination of man's heart is evil from his youth.

^c James iii. 8. The tongue can no man tame; it is an unruly evil, full of deadly poison.

^d James iii. 2. In many things we offend all.

83. Q. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.^a

^a John xix. 11. He that delivered me unto thee hath the greater sin.

84. Q. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.^a

^a Gal. iii. 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Matt. xxv. 41. Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

85. Q. What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ,^a repentance unto life,^b with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of redemption.^c

^a John iii. 16. God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

^b Acts xx. 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

^c Prov. ii. 1-5. My son, if thou wilt receive my words, and hide my commandments with thee; so that

thou incline thine ear unto wisdom, and apply thine heart to understanding. Yea, if thou criest after knowledge, and liftest up thy voice for understanding. If thou seekest her as silver, and searchest for her as for hid treasures ; then shalt thou understand the fear of the Lord, and find the knowledge of God.

86. Q. What is faith in Jesus Christ ?

A. Faith in Jesus Christ is a saving grace,* whereby we receive and rest upon him alone for salvation,^a as he is offered to us in the gospel.*

* Heb. x. 39. We are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

* John i. 12. As many as received him, to them gave He power to become the sons of God, even to them that believe on his name.

* Phil. iii. 9. And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

* Isa. xxxiii. 22. The Lord is our judge, the Lord is our lawgiver, the Lord is our King ; He will save us.

87. Q. What is repentance unto life ?

A. Repentance unto life, is a saving grace,^a whereby a sinner, out of a true sense of his sin,^a and apprehension of the mercy of God in Christ,^a doth with grief and hatred of his sin turn from it unto God,^a with full purpose of and endeavours after new obedience.*

* Acts xi. 18. Then hath God also to the Gentiles granted repentance unto life.

* Acts. ii. 37. When they heard

this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do ?

* Joel ii. 13. Rend your heart, and not your garments, and turn unto the Lord your God ; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

* Jer. xxxi. 18, 19. Turn thou me, and I shall be turned, for thou art the Lord my God. Surely after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea even confounded, because I did bear the reproach of my youth.

* Psalm cxix. 59. I thought on my ways, and turned my feet unto thy testimonies.

88. Q. What are the outward means whereby Christ communicateth to us the benefits of redemption ?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer,^a all which are made effectual to the elect for salvation.

* Acts ii. 41, 42. Then they that gladly received his word were baptized. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

89. Q. How is the word made effectual to salvation ?

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners,^a and of building them up in holiness and comfort,^a through faith unto salvation.*

* Psalm xix. 7. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

* 1 Thess. i. 6. Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

* Rom. i. 16. I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth.

90. Q. How is the word to be read and heard that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence,* preparation,* and prayer,* receive it with faith,* and love,* lay it up in our hearts,* and practise it in our lives.*

* Prov. viii. 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

* 1 Pet. ii. 1, 2. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby.

* Psalm cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

* Heb. iv. 2. The word preached did not profit them, not being mixed with faith in them that heard it.

* 2 Thes. ii. 10. They received not the love of the truth, that they might be saved.

* Psalm cxix. 11. Thy word have I hid in my heart that I might not sin against thee.

* James i. 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

SEVENTH SECTION.

91. Q. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them,* but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.*

* 1 Cor. iii. 7. Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.

* 1 Pet. iii. 21. The like figure whereunto even baptism doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.

92. Q. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented,* sealed and applied to believers.*

* Gen. xvii. 10. This is my covenant which ye shall keep between me and you, and thy seed after thee: every man-child among you shall be circumcised.

* Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised.

93. Q. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are baptism* and the Lord's supper.*

* Mark xvi. 16. He that believeth, and is baptized, shall be saved.

* 1 Cor. xi. 23. For I have re-

ceived of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread.

94. Q. What is Baptism ?

A. Baptism is a sacrament wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,^a doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace,^b and our engagement to be the Lord's.^c

^a Matt. xxviii. 19. Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

^b Rom. vi. 3. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death ?

^c Rom. vi. 4. We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

95. Q. What is the Lord's supper ?

A. The Lord's supper is a sacrament, wherein by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth,^a and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood with all his benefits, to their spiritual nourishment and growth in grace.^b

^a Luke xxii. 19, 20. He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you ; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

^b 1 Cor. x. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ?

96. Q. What is required to the worthy receiving of the Lord's supper ?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him,^a of their repentance,^b love,^c and new obedience,^d lest coming unworthily they eat and drink judgment to themselves.^e

^a 1 Cor. xi. 28, 29. Let a man examine himself, and so let them eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation unto himself, not discerning the Lord's body.

^b 2 Cor. xiii. 5. Examine yourselves, whether ye be in the faith.

^c 1 Cor. xi. 31. If we would judge ourselves, we should not be judged.

^d 1 Cor. xi. 18, 20. When ye come together in the church, I hear that there be divisions among you. When ye come together therefore into one place, this is not to eat the Lord's supper.

^e 1 Cor. v. 8. Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

^f 1 Cor. xi. 27, 29. Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. He that eateth and drinketh unworthily, eateth and drinketh damnation (or judgment) to himself.

97. Q. What is Prayer ?

A. Prayer is an offering up of our desires to God,* for things agreeable to his will,* in the name of Christ,* with confession of our sins,* and thankful acknowledgment of his mercies.*

* Psalm lxii. 8. Trust in Him at all times, ye people; pour out your heart before Him; God is a refuge for us.

* Rom. viii. 27. He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

* John xvi. 23. Whatsoever ye shall ask the Father in my name, He will give it you.

* Dan. ix. 4. And I prayed unto the Lord my God, and made my confession.

* Phil. iv. 6. Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known to God.

98. Q. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer,* but the special rule of direction is that form of prayer which Christ taught his disciples,* commonly called the Lord's Prayer.

* 1 John v. 14. This is the confidence that we have in Him, that if we ask any thing according to his will, he heareth us.

* Matt. vi. 9—13. After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever. Amen.

EIGHTH SECTION.

99. Q. What doth the preface of the Lord's prayer teach us?

A. The preface of the Lord's prayer, which is, "Our Father which art in heaven;" teacheth us to draw near to God, with all holy reverence,* and confidence,* as children to a Father, able and ready to help us,* and that we should pray with and for others.*

* Isa. lxiv. 9. Be not wroth very sore, O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people.

* Rom. viii. 15. Ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry Abba, Father.

* Luke xi. 13. If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

* Ephes. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

100. Q. What do we pray for in the first petition?

A. In the first petition, which is, "Hallowed be thy name;" we pray that God would enable us, and others, to glorify him in all that whereby He makes Himself known,* and that He would dispose all things to His own glory.*

* Psalm lxvii. 1—3. God be merciful unto us, and bless us; and cause His face to shine upon us. That Thy ways may be known upon earth, Thy saving health among all nations. Let

the people praise Thee, O God ; let all the people praise Thee.

* Rom. xi. 36. Of Him, and through Him, and to Him, are all things : to whom be glory for ever. Amen.

101. Q. What do we pray for in the second petition ?

A. In the second petition, which is, "Thy kingdom come;" we pray that Satan's kingdom may be destroyed,^a that the kingdom of grace may be advanced,^a ourselves and others brought into it, and kept in it;^c and that the kingdom of glory may be hastened.^c

^a Psalm lxviii. 1. Let God arise, let His enemies be scattered; let them also that hate Him flee before Him.

^b Psalm li. 18. Do good in thy good pleasure unto Zion: build Thou the walls of Jerusalem.

^c 2 Thess. iii. 1. Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

Rom. x. 1. My heart's desire and prayer to God for Israel is, that they might be saved.

^d Rev. xxii. 20. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

102. Q. What do we pray for in the third petition ?

A. In the third petition, which is, "Thy will be done on earth, as it is in heaven;" we pray, that God by His grace would make us able and willing to know, obey,^a and submit to His will in all things,^a as the angels do in heaven.^a

^a Psalm cxix. 34, 35, 36. Give me understanding, and I shall keep thy law; yea, I shall observe it with my

whole heart. Make me to go in the path of thy commandments, for therein do I delight. Incline my heart unto Thy testimonies.

^b Acts xxi. 14. When he would not be persuaded, we ceased, saying, The will of the Lord be done.

^c Psalm ciii. 20, 22. Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless the Lord, all His works, in all places of His dominion; bless the Lord, O my soul.

103. Q. What do we pray for in the fourth petition ?

A. In the fourth petition, which is, "Give us this day our daily bread;" we pray that of God's free gift we may receive a competent portion of the good things of this life,^a and enjoy His blessing with them.^a

^b Prov. xxx. 8. Remove far from me vanity and lies; give me neither poverty nor riches: feed me with food convenient for me.

^c Psalm xc. 17. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it.

104. Q. What do we pray for in the fifth petition ?

A. In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors;" we pray that God for Christ's sake would freely pardon all our sins,^a which we are the rather encouraged to ask, because, by His grace, we are enabled from the heart to forgive others.^a

^a Psalm li. 1. Have mercy upon me, O God, according to Thy loving-kindness; according unto the multi-

tude of Thy tender mercies blot out my transgressions.

Dan. ix. 17, 19. Cause Thy face to shine for the Lord's sake. O Lord, hear; O Lord, forgive for Thine own sake.

* Matt. vi. 14. If ye forgive men their trespasses, your heavenly Father will also forgive you.

105. Q. What do we pray for in the sixth petition?

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil;"^a we pray that God would either keep us from being tempted to sin,^a or support and deliver us when we are tempted."

* Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

* Psalm xix. 13. Keep back Thy servant from presumptuous sins; let them not have dominion over me.

* Psalm li. 10, 12. Create in me a clean heart, O God, and renew a right spirit within me. Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit.

106. Q. What does the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever, Amen;" teacheth us to take our encouragement in prayer from God only,^a and in our prayers to praise Him, ascribing kingdom, power, and glory to Him,^a and in testimony of our desire and assurance to be heard, we say, Amen."

* Dan. ix. 18, 19. We do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God.

* 1 Chron. xxix. 11, 13. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine. Now, therefore, our God, we thank Thee, and praise Thy glorious name.

* Rev. xxii. 20. Amen. Even so, come, Lord Jesus.



CHAPTER XVI.

THE SENIOR CLASS.

“Men should be taught as tho’ we taught them not,
And things unknown proposed as things forgot.”—*Pope.*

THE Senior Class should be the Minister’s care and hope, the Harvest of the Sunday School, the Nursery of the Church, and the Source from which the working-power of the school should be drawn. This Class should be Self-governing, having its own Rules, Secretary, List of lessons, Times of meeting, and option of attending general school engagements, except when met by the pastor, when they would, of course, prefer to be present. Also, the right of admitting members by show of hands; teachers never putting the contrary, to prevent any one being thought hostile. The Teacher should always be approved by and cordially co-operate with the Pastor. His DESIGN, hope, and aim should be to meet the special needs of the members at their important time of life; comprising—

- (1.) Knowledge of sound doctrine.
- (2.) Growing religious experience.
- (3.) Church fellowship.
- (4.) A lively interest in the welfare of the class.
- (5.) An entire Consecration of heart and effort to the Lord Jesus Christ.

(1.) *Knowledge of Sound Doctrine* is as essential as it is fundamental; and I believe that nothing as certainly brings the whole counsel of God before the mind in summary as the Assembly’s and the Bible Catechism. Exercising the mind,

therefore, upon these all-important doctrines by writing upon them separately, and proving all by the Bible, will impress them on the memory, and secure an acquaintance and familiarity with them that will best help to enlighten the intellect and sanctify the heart and life.

John Brown, of Haddington, says: "It is of great use to form in our mind a brief collection of the most plain and important histories, doctrines, laws, and predictions of Scripture, which may serve as a kind of standard and criterion for understanding of others. Thus a fixed view of the creation, the fall of man, the flood, the calling of Abraham, the fate of Joseph, the Israelites' entrance into and deliverance from Egypt, their travels in the wilderness, settlement in Canaan, change of their government by judges into that by kings, division of their kingdom into two, their captivities into Assyria and Babylon, and of the birth, life, death, and resurrection of Jesus Christ, and of the spread of the Gospel which followed by means of the remarkable effusion of the Holy Ghost, will greatly contribute towards our right understanding of other historical points, and even of many predictions. We should endeavour to obtain a compendious view of the nature of God as a Spirit—infinite, eternal, unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth; subsisting in three distinct Persons—Father, Son, and Holy Ghost; and who forms all things into being in creation, and preserves and governs them therein by His providence. And of man, who, being created perfectly holy, and admitted into a covenant of friendship with his Maker, did, by disobedience to God, render himself and all his natural posterity sinful and miserable, that they, being utterly incapable as well as unwilling to recover themselves, God, of His mere and unbounded grace and mercy, formed a new covenant, in

which His own Son was made their Mediator, Surety, Saviour, and Redeemer, their Prophet to instruct them, their Priest to offer sacrifice and intercede for them, and their King to subdue, rule, and defend them—that in consequence of His obedience, suffering, and glorification they may, by His Spirit, be effectually called, justified, adopted, sanctified, comforted, and glorified. And of the Ten Commandments, or of Christ's summary of them (Matt. xxii. 37, 38; Matt. vii. 12). Or of those Scriptures commonly annexed to the Assembly's Shorter Catechism, which may serve as a criterion for understanding the doctrines and laws of Scripture. Such a brief summary of Divine truth is the analogy or proportion of faith (Rom. xii. 6), is the delineation, draught, platform, pattern, or form of sound words which ought to be held fast in faith and love, which is in Christ Jesus (Rom. vi. 17; 2 Tim. ii. 13)."

This Class would very gladly receive suggestions as to what to study from a loving Pastor, and great help could be given from the pulpit, as well as in the class. Their wants might thus be specially met without the congregation knowing a word about it.

2. *Religious Experience* is of the utmost importance to this class, in addition to private reading and study of the Scriptures and public worship, and should be helped, by all means, as much as possible. Notice the following:—
(1.) By frequently reading the Scriptures, and at times collectively, in the class, in order to help some less able readers.
(2.) By calling special attention to the person and work of the Holy Spirit, and the danger that besets us all of resisting, quenching, or grieving Him, either by our sinful actions or by our neglect of means and ordinances of his appointing, or our sad disregard of his word working and striving with our spirit and conscience. (3.) By each

member repeating a verse of Scripture from memory, before the opening prayer, notice being given the previous Sabbath. This has been singularly happy and helpful, especially in female classes; teachers making remarks on some or all, as able or disposed. (4.) By each, in turn as far as practicable, offering a short prayer on opening; the teacher always following with a few words, as may seem suitable to him. (5.) By holding prayer-meetings of the class, at which *each* shall take some part—read Scripture (two to five verses), choose and read part of a hymn, or offer prayer, or occasionally a few words (say three minutes) of exposition or of experience. (6.) By correspondence by letter, with as little of discussion and argument as possible, chiefly about and leading to Jesus. (7.) An uniform daily-portion book for the week. I have found Smith's "Believer's Daily Remembrancer" (Morning) most suitable: the teacher may make this very useful by referring to portions, at times, by word or letter; and to all it may be made a precious diary, by writing in one line a fact, or birthday, putting date of the year to the extreme left of the page, often very precious in following years. (8.) Church members may greatly promote the safety and welfare of these by showing them kindness or speaking a word of promise or experience now and then; and by kindly saying to those who are not members, "We are looking for your taking your stand for Jesus. When is it to be?"

3. *Church Fellowship*.—This has been, and no doubt is designed of Christ to be, very helpful to young men and women—(1.) Showing that decision for Christ, by a public profession of love to him, is an imperative duty in acknowledgment of the infinite obligation we are under to Him for salvation. (2.) Affectionately pleading the Lord's own words at the Last Supper, "Do this in remembrance of Me." (3.) Urging the

influence of Christian character upon others for good or ill : "If therefore the light that is in thee be darkness, how great is that darkness!" (4.) Assuring them of the help and possession of Church relation and ordinances to real Christian hearts, &c.

4. *Practical interest in the class by every member* is another help to young men. Such interest may be shown—(1.) By keeping up the numbers, by bringing in others on probation. (2.) By encouraging one another in having and bringing their own Bible and hymn-book. (3.) By always helping, protecting, and **standing by their teacher in case of need**, (4.) By calling on absentees, or members irregular in attendance. (5.) By especially helping members who need assistance in reading, &c. (6.) By mutually assisting each other in the week, as a class, in various ways.

5. *Service for Jesus and precious souls during the week.* (1.) Females—Keeping alive in the memory and teaching where possible the Catechisms and Divine Songs, recommending and giving a copy to children, parents, and servants ; and in other ways. (2.) Males—Tract, Catechism, or Divine Song, distribution ; Sunday, and Ragged School teaching, Consecration of head, heart, and life to ministry, missionary, evangelistic, and other work, especially in their own circles.

These are some of the methods of helping the Senior Class, besides many with which I may be unacquainted.

A free tea on Sunday afternoon, either weekly or periodically, under judicious guidance, always having a subject or a prayer-meeting, may do much good—occasionally inviting the Intermediate Class.

A few words may be added respecting the *duties of the Secretary*. He should be chosen by the class annually, and may entirely relieve the Teacher on the Sabbath from all secular duties, and also be of great service among the members—(1.) By taking all minutes necessary. (2.) By marking attendance in class register, and noticing absentees. (3.) By writing, distributing, and collecting papers on subjects or lessons. (4.) By announcing members' duties as arranged by the rules, the teacher, or the pastor; or (5.) By arranging for opening prayer, and at prayer-meetings, as may be needed. (6.) By cheering on backward ones, and seeking help for them among members more capable. (7.) In short, by proving himself a loving friend to all, striving to promote good feeling among all, by a word or letter, &c.

It would be well if this class could attend the Teachers' early Prayer Meeting; help in the mid-day practice of Singing Divine Songs and their Tunes; and always be ready for every good work, and especially interested in the welfare of the Intermediate Class Members.

That nothing essential in religion may be omitted, let the Third or Assembly's Catechism be the constant guide in their studies. Considering, however, that both Intermediate and Senior Classes are the **special charge of the Minister**, I have prescribed less absolutely for them; the preceding remarks being friendly suggestions, all safe, but entirely optional.

May the Holy Spirit constantly pervade the minds of Teacher and Members in all their meetings, that His still small voice may be listened to and obeyed every day, and that they may watch, guard, and pray to be kept from resisting, quenching, or grieving Him by sin or neglect, so **causing Him to depart from them**.

For Scripture Reading and Subjects, see pages 158-170.

SIXTH PART.

CHAPTER XVII.

PARENTAL CO-OPERATION.

PARENTAL co-operation in Sunday-school work is essential to full success; and although it may never be universally obtained, yet it must be earnestly sought, and every means within our reach used to secure it. This is worth a distinct organization for its accomplishment; indeed, I know no better way of stirring up latent talent in the Church on the one hand, or of bringing the Church and the School into their proper connection or relationship on the other. Under pastoral guidance, I doubt not that this can be brought about without imposing all the burden on the Teachers. Yet schools must be prepared for this difficulty, and even for opposition in the work: but forewarned is in a certain sense forearmed; and with the glory of Christ, or the good of both parents, children, and our fellow-creatures, as our object, and with the Word and Spirit of God on our side, what have we to fear? "If God be for us, who can be against us?"

Some Parents will doubtless hail the "Helps and Hints," earnestly do their best, and secure the benefits to their children; while many, from various causes, certainly will not. For instance:

Many, from early disadvantages and neglect, and from the fatal disuse of Catechisms, have not been taught what, or how, to teach their children, and are therefore unable to do so. **These must be helped in all possible ways.**

Then some (and, sad to say, not a few) are so forgetful and regardless of their duty as parents, and so indifferent to the claims of God upon them, that they will not take the trouble. **These must be reminded and reasoned with.**

Others, again, through absolute aversion to God, the Bible, and religion altogether, will not pause for a moment to think on the subject. **These need to be cared for, arrested, warned, and directed.**

Some, again, through intemperate, improvident, and even vicious habits, are quite inhuman to their offspring—almost hopeless, lost; but remembering that “nothing is too hard for the Lord,” that “the Lord’s hand is not shortened that it cannot save, neither his ear heavy that it cannot hear,” we see no reason why they may not be “as brands plucked out of the burning,” and even become helpers in the work.

Then there are parents so weak, worldly, and childish,—dressing, pampering, and pleasing their children instead of training them up, even for this life, so that they become “lovers of pleasure” and ease rather than of principle and honest industry; these early learn to despise, and often to curse their own parents for not teaching them how to work for a living. Surely these need our pity and prompt help to the wisdom which the word of God supplies, “the entrance” of which “giveth light,” and “understanding unto the simple.” While some, from false notions of respectability, after giving a good education to their daughters, will not allow them to take situations as servants in respectable families. Surely no calling in life can be more suitable for most of our female scholars than domestic service—provided with

a home, food, and wages, and sometimes cared for with maternal solicitude by the mistress, and so saved from innumerable dangers by constant employment; while every duty is but a training lesson for their future, as cooking, cleaning, washing, needlework, care of children, besides opportunity for most rightly disposed servants to learn to make and mend their own clothing. This must be more than equal to the work-room or the factory, with often bad atmosphere, dangerous society, and the sad uncertainties as to continued health and employment; too much leisure, too little restraint, getting into the streets, mixing with loose and forward characters, growing up, like them, with neither taste nor ability for home duties. And oh! the wretched life, untimely end, and dying agonies of many of these destroyed ones, lost through the inability, the indifference, and the sad mistakes of parents, greatly occasioned by the past disuse of Catechisms and consequent parental ignorance and neglect of the word and will of God.

Now, to overcome these difficulties so as to secure the **Co-operation of these Parents**, we must have recourse to every means that the ingenuity of love to Christ and souls can devise. We must try to *convince* them that their children are getting good, and making real progress in the schools—

1. By so thoroughly **teaching** all the Graces, the Prayers, the Answers, the Divine Songs and Tunes, and the Names of the Books of the Bible, that children may be constantly saying and singing them at home. **Parents will notice this.**

2. By **sending** to each home, by the children, a copy of the First Catechism and Divine Songs, for the use of Father and Mother, that they may hear, and help them all the week.

3. By well **advertising** to children in the Infant Class the rewards of a new Church Hymn Book, a Second Catechism,

and a Rise to the Bible Classes, for every one who can say by heart all that is in the two little books, and the names of the Books of the Bible. Mothers will soon hear of it from the children, and will help them in good earnest.

4. Also by **teaching and bringing on** the Bible Classes in a similar way in their Second Catechism, Weekly Hymn, Bible Readings, Sabbath Outlines, and School Agency. This will have power with the parents, and will go far to slay their prejudice and to secure their help and co-operation, but a more direct appeal to some may be necessary. Perhaps a *Letter* to the following purport might be read and pondered by them, viz. :—

“The Minister, Superintendent, and Teachers earnestly beg Mr. and Mrs. ——— carefully to read over this letter, at least three times, and see what they can do to help on their children in their school lessons. The time at school on the Sabbath is so short that, even if scholars are regular and punctual, the teacher can do little more than point out the lessons to be learned during the week. Besides, that which teachers are trying to do is really *parents’ work*. God has made it theirs, and He expects them to do it (see Deut. vi. 4-6 ; Prov. xxii. 6 ; Eph. iv. 4). Parents may not always be spared to help their children, and the best and perhaps the only time for laying the foundation of principle and character for life is *now*, while they are young. Certainly God never gives another infancy, childhood, and youth for this great purpose. Should it appear a little difficult and tedious *at first*, parents will soon come to understand, appreciate, and even enjoy this duty to their dear children.

“The teachers cannot possibly do the following things, but the parents can, and no doubt cheerfully will, viz. :—

- “1. See that children daily say their Graces before and after meals.
- “2. Morn. and Even. Prayers, and Hymns 25 and 26, on week-days.
- “3. Morning and Evening Prayers, with additions, and Hymns 27 and 28, on the Sabbath.
- “4. Often say over their Catechism to parents and neighbours.
- “5. Learn the Weekly Hymn, going over it verse by verse with them till they know it well.
- “6. Exercise them with the Bible in Catechism proofs.

"7. Learn the Catechism with them,—children asking the questions one time, parents another.

"8. Go over Outlines of Services, Hymns, Scripture Texts, Heads of Sermons, &c., with those who may have written.

"9. Read over last Sunday's lesson and portion with the children.

"10. Say or sing the Names of the Books of the Bible.

"11. Pray often **with them**, as well as **for them**.

"12. Worship as often as possible with them.

"13. Walk well and wisely before them.

"14. Speak well of the school in their hearing.

"15. Secure their early and regular attendance, especially on Sabbath morning.

"In order to this, parents will need to possess a Bible, Hymn-Book, Watts's and perhaps the Assembly's Catechisms, or the book called 'Hints and Helps,' which contains all these Catechisms, and the Divine Songs, with lessons and instructions for parents at home for every day in the week."

The exact methods of Parental Co-operation, however, will vary according to the class or department of the school to which their children may belong. And to enable Parents *systematically* to assist their children in retaining what they have been taught on the Sabbath, and so to co-operate with the Teachers, the following **PLAN FOR THE WEEK** is suggested.

If the children are in the **INFANT CLASS**, let Parents hear them say what they know in the following order, viz. :—

Sunday.—Prayers, Morning and Evening, with Sabbath Additions (First Catechism, pp. 13-16); and Hymns 27 and 28.

Monday.—Prayers, Morning and Evening, for daily use (pp. 13-15); and Hymns 25 and 26.

Tuesday.—Catechism Answers (First Catechism, pp. 1-4).

Wednesday.—Catechism, Old and New Testament names (pp. 5-12).

Thursday.—Divine Songs and Tunes.

Friday.—Names of Books of Bible; and Graces before and after meals.

Saturday.—Ten Commandments, and Lord's Prayer.

The little ones should use the Prayers and Graces daily.

If in the BIBLE CLASSES :—

Sunday.—Prayers, Morning and Evening, with Sabbath Additions (Second Catechism, pp. 44-47); and sing Hymns 27 and 28.

Monday.—Outlines of Services, and yesterday's Scripture Lessons.

Tuesday.—Second Catechism Answers, with proofs.

Wednesday.—Preservatives—a portion read and talked about. (See *ante*, pp. 117 to 132.)

Thursday.—Hymn for the week to learn.

Friday.—Sing Divine Songs, and repeat Names of Books of Bible.

Saturday.—Visit absentees. See that Bible, Hymn, and Outline books are all ready for Sunday.

Parents should encourage Scholars in these Classes to **use** the Prayers and Graces **daily**; and **to be useful** in connection with the school by **bringing new scholars**, and **reading** the Scriptures to the aged and the sick.

If Members of the INTERMEDIATE CLASS, Parents should be much concerned to strengthen and stimulate their interest in all that is done in the class, making particular inquiries respecting what has passed during the day.

Wise parents might for this purpose, after welcoming their son home, invite him to tell them—

1. How many were present?
2. Who were absent?
3. Who is secretary?
4. When his turn will come to be secretary?
5. Who prayed at the opening?
6. What were the portions of Scripture read?
7. Who opened the lesson?
8. What part he took in the afternoon's work?
9. What hymns were sung?
10. What Catechism Answers and Proofs were referred to?

By such inquiries as these,* and by encouraging their children through the week in the habit of personal prayer

* Perhaps the best time for this with many parents may be Sabbath afternoon, at and after tea, till evening service or bed-time.

and watchfulness against sin, and by a constant interest in the Outlines of Services and Sermons taken by them on the Sabbath, the ties binding youths of this age to their class and their teacher, their sanctuary and their pastor, would become stronger every week, to the delight and joy of the parent, and to the safety of the young people themselves.

Parents might also themselves be invited to the 5th Sabbath examinations, which would afford instruction and encouragement to them in their home efforts for their children, and in some cases meet their personal needs.

Both Parents and children would be much benefited by the adoption of the plan suggested at page 170 for reading the most important parts of the Bible in the course of a year.

Parents' Meetings also might be held with certain advantage. Indeed, *this* is the stronghold of influence to Parental Co-operation. These meetings might be convened by letter—something as follows:—

“The Pastor, Superintendent, and Teachers cordially invite Mr. and Mrs. ——— to take Tea with them at ———, on ———, to commence punctually at ——— o'clock.”

And the meeting should begin at the time fixed.

These invitations are sometimes sent home by the scholars; but it would be much better for Teachers to invite the Parents personally, giving the letter into their hands and taking the reply from their own lips.*

* One Church in London, through the good labours of the Christian Instruction Society, take charge of the Parents' Meetings, and I cannot but admire the system, these needing especial pastoral guidance; and, with a school system adapted to this arrangement, the Teachers may be saved the responsibility, and their labours be better seconded at home; while ministerial and Church influence may tell more upon the fathers and mothers, and Church members may find a sphere of Christian usefulness in the immediate neighbourhood of their own Zion.

The object to be aimed at is to help those who come, and to make them desire another meeting; and also to know who do not respond to the invitation, and then to try other means to secure their interest. The names should be entered in a book and numbered, and the invitations should bear a corresponding number. Then, when presented at the door, F. or M., or both, should be marked opposite to the name, and those not marked off will need to be dealt with in some other way.

Great discretion is necessary in the management of these meetings. Two hours altogether—tea and meeting—is as much as the mothers ought to be kept from their homes and children, and perhaps from their husbands, many of whom stay away on account of the frequent waste of time at them. I have known parents to sit half and three-quarters of an hour after the time advertised before beginning tea, besides a further loss of time afterwards; then a hymn announced that nobody knew, a whole verse read at a time, all without books, making them miserable; a long portion of Scripture, a flogging prayer, and such a talking-to for coming as only made them wish they could get away. Then speeches with nothing of service to them, and kept at such pastime till 9 or 10 o'clock. How much better to have an object, aim at *that*, get it *over*, and let them go home with something to remember likely to be of use to them till the next Parents' Meeting.

What we need is their co-operation in teaching their children. How can we secure it? They must be told what is taught in the school, what are the weekly lessons, what books are necessary, and what they can do to help, and then be really instructed how to do it.

Give to each a copy of *Watts' Divine Songs* (only 3s. per 100, Tract Society), show them how the scholars read these

hymns, and let THEM read them the same, as the best way of teaching at home.

Then show them what is in the little *Catechism*, and how to teach it to the children. Perhaps it would be useful to read over pp. 41 to 47 of "Hints and Helps" while they refer to the books.

Let them also sing over "Genesis, Exodus, Leviticus, Numbers," &c. This will both amuse and teach them.

Let them sing Divine Songs to proper Tunes, such as Hymns 12, 10, 9, 13, 3, 1, and 23. Let Parents sing alone. I have found reading the hymns by lines, repetition, do a great deal of good, and Parents have enjoyed it. Some may object; but if asked to read to help those who cannot, very few will refuse.

A better Sabbath morning attendance always follows such meetings, proving that they have had some good influence.

Parents regardless of the invitations to them need *special visitation*. Repeated calls by Teachers, or by special visitors, if judiciously and kindly made, might be beneficial. But if it were possible for the Minister to call (perhaps some can, and will), and in pastoral affection faithfully to explain God's requirements of Parents, both for themselves and their children, both co-operation and worship might be secured. And as the children are allowed to attend the school, the way is thus thrown open by Parents themselves for Teachers, Visitors, or Pastor.

Occasional *Sermons to Parents* seem most desirable—common-sense talk, such as they may understand and remember.

Perhaps a *Parents' Class or Service* on the Sabbath afternoon, to instruct them in teaching, might help both them and their children.

Every likely means should be used to secure their co-operation all the week.

Parents' Meetings should be held at least annually, and may be made very profitable to all, in the following manner :—

1. Send a cordial invitation by letter to a free tea, without either children or friends. Let Teachers serve, social as possible; talk all about the children.

2. Lose no unnecessary time over tea.

3. Sing Divine Songs to good old sanctuary tunes—say, "Around the throne of God in heaven." Ask how many have lost one or more? Who has one there? (hold up hands). Why were they taken? 1. From the evil to come. 2. To be in better hands. Why are these spared? To "teach," to "train," to "bring up."

4. Sing 3rd Hymn (8 verses)—plan of salvation. Let all read it before singing.

5. Speak feelingly of Parents' difficulties, responsibilities, and anxieties; of the school, and of Teachers' labours to do the work of the Parents. Speak, also, of children's souls, dangers, and helps.

6. Show that God has made it their duty to teach them (Deut. vi. 7; Prov. xxii. 6; Eph. vi. 4), and that Teachers are trying to do something to assist them. Point out how they can co-operate; give the little books; show them how to use them, and some, perhaps, may try.

7. Pray feelingly for the children, for the Parents, and for this effort, that they may persevere and not be discouraged.

8. Mention that it is hoped that at another meeting Parents will say how they have got on in the work, as you desire them to see the good they have done.

9. Close the meeting in good time. Avoid all irrelevant topics.

The following hymns and passages of Scripture are suggested as suitable :—

Hymn 12. "Happy the child whose youngest years."

„ 10. "There is a God that reigns above."

„ 9. "Almighty God, thy piercing eye."

„ 13. "Why should I say, 'Tis yet too soon?"

„ 3. "Blest be the wisdom and the power."

Scripture :—

Deut. vi. Prov. xxii. 6. Eph. vi. 4.

Also (1.) The Withered Hand; Mark iii. 1-5. (Reward for being at public worship.)

(2.) The Rich Man; Luke xii. 16-21. (Not ready. Why not? Too busy.)

(3.) The Barren Fig-tree; Luke xiii. 6-9. (No use: owner disappointed.)

(4.) The Crooked Woman; Luke xiii. 11-17. (Reward of public worship.)

(5.) Rich man and Lazarus; Luke xvi. 19-31. (Angels or no angels.)

Hymns suitable for children's daily use :—

Hymn 25. "My God, who makes the sun to know."	}	For
„ 26. "And now another day is gone."		Week-day.
„ 27. "This is the day when Christ arose."	}	For the
„ 28. "Lord, how delightful 'tis to see."		Sabbath-day.

Parents should be asked kindly to become a class and read by repetition and alternate verses, both Hymns and Catechism or Scripture; also, to sing alone, having the books or giving out one or two lines at a time.

It is impossible that these efforts for Parental Co-operation can all be in vain, and they may lead to the piety and salvation of the Parents themselves. Try. Try. Try.



CHAPTER XVIII.

DOMESTIC SERVANTS.

ALTHOUGH volumes might be written in their behalf, only a few suggestive remarks shall be here given. No class of the community is more important than this, and perhaps no class so overlooked and neglected. Whatever view we take of them, they are important.

1. Notice their *numbers*. There is scarcely a house in the land where there is not one either in service, or looking forward to become a servant. Like Jews on the earth, they are everywhere. This is a weighty consideration.

2. Notice their *personal needs*. Many of them have had but few early advantages, secular or religious, especially through the loss of Catechisms; hundreds, yea, thousands, read with difficulty, and so are unable to improve themselves. Then their opportunities are few and far between—seven days a week early at work, late at rest, and perhaps, when retiring weary and worn, having the care of a child with measles, teething, or something to prevent reading, or even rest. All their home is, in many places, a dark back kitchen; and being often unskilled in their duties, a constant din of scold and threats assails them from morn till night. Besides which they, above all persons, are exposed to constant dangers: from their own fallen natures, often from inmates of the house—masters, sons, fellow-servants, also from callers from tradesmen, and especially from loose and low designing characters, who pretend friendship for what they can get, to plunder the house, or even for worse purposes still. All these dangers and disadvantages, with a social nature, and yet no society!

They may have father, mother, brothers, and sisters who would gladly cheer and help them; but they are, perhaps, far, far away, and they cannot write. They may be fatherless and friendless, strangers in a strange land, and have none to whom to open their hearts. Who can wonder at the worst consequences ensuing, and that from this class chiefly our streets are thronged with blighted youth, broken hearts, and lost souls?

Domestic Servants, then, especially need society—safe, helpful, godly society, for mental, moral, and self-help, to save them from the too frequent fate of servants. They need something good to think about, to live for, to divert from self, folly, sin, and sorrow, to dispel the depressing gloom of loneliness, to fortify and protect by a consciousness of Christian watchfulness—some one noticing them and caring for their best interests, some one to think of, to speak to or consult, without danger, about their soul or their outward circumstances. Brethren, let me plead with you to give special attention to Domestic Servants for their own sakes; they can, and they ought to be, cared for more.

3. Consider *our dependence upon them* for the comfort and safety of our homes. From their early rising to their late retiring, our property is more or less under their charge and protection. How important, then, that their principles, characters, and connexions should be sound and good! And considering that on the conscientious and happy discharge of their duties our comfort so much depends, we must see the importance of caring for them for our own sakes. Some may need a few kind words on fidelity to Jesus in their duties, so guarding them against eye-service—the Divine eye being always upon us. Others need improvement in the knowledge of their duties to make them better servants. For this a little conversation, or a little book for general servants, housemaids,

&c., might be given to great purpose, and so cheer and help them.

4. But when we consider their *influence on the children*, that, above all, should convince us of our duty to care for Domestic Servants. In many situations, through the indifference of some parents, the indisposition, and the domestic and business duties of others, children are left with the Servants day and night, year after year; and we may be certain that whatever is in the head and heart of the Servant will be poured into the ear and memory of the child, influencing the character ever after for its good or ill, perhaps to all eternity. Oh! then, is it not of the utmost importance that the minds of Servants be well stored with what is good and suitable for children, and that they be taught and encouraged to impart it to little ones?

But how can these numbers be interested and set to work, their wants in some measure met, their dangers materially lessened, our own home comfort and safety secured, dear children protected, instructed, and made comparatively happy, and an efficient Sunday School agency and valuable co-operation be secured?

Perhaps a *Sabbath Afternoon Class* would be the most welcome and convenient, many of them having, doubtless, been Sunday School scholars. Some of them are very young and inexperienced, and even friendless; and to leave them so exposed to become a prey to all these evils would be cruel, indeed, to them, and a sad wrong to the dear children entrusted to them! Now, in order to gather them into such a class as proposed, at first a distinct organization and agency may be necessary, even beside the Teacher. Minister and Parents will see the importance of this effort, and help the Teacher; in addition to which, there are, in most of our churches, pious and devoted ladies, not knowing exactly what

to do for Jesus, who would be glad to engage in this work of caring for these neglected ones by forming classes at their own houses, &c. Also female visitors of the Christian Instruction and other domiciliary societies could inform and invite all in their districts, so that no Servant in the neighbourhood may say, "No man careth for my soul." When once established, Servants themselves may become efficient workers in this respect, if Teachers invite them so to do.

The one grand *design* of these Classes must never be lost sight of, viz., *to fit Servants to teach the contents of the little books to children* both now and should they become parents. Teachers of these classes should never get weary of them, should sing Divine Songs, often say or read over, collectively, Prayers, Graces, and Commands, especially the first twenty-four Answers. Teachers would do well to read the Answer, then ask the Question, and let all answer that can. The Scriptures may be read over, as the Psalm at Morning opening (pp. 158, 159).^{*} See that new members, and any others without, are supplied with the books. Invite each to say what successes she may have had in teaching either the Hymns or Catechism, or the Names of the Books of the Bible. Always encourage sympathy with Jesus in caring for the children under their charge, and stir them up to ingenious methods of teaching the little ones, and of inducing other Servants to begin.

All may not see the good of their teaching while still Servants; but what an immense benefit will this training prove as they become wives, and then the mothers of children of the business and labouring classes! At every new aspect of the subject it seems to grow and magnify in importance. Besides, what a light to the mind and help to the heart of Servants would this be, to feel that Jesus had a work

^{*} In addition to which, Servants should be encouraged to read the Scriptures at home on the plan suggested at page 170.

which they could do for Him, and for dear children, out of gratitude for His great work for them! And what a comfort through the week would be the prospect of the one hour of happy sunshine on the Sabbath-day!

Then, if a *Christian letter*, full of pious sympathy, from an earnest teacher were put into their hands, asking one in return—to carry home, peep at, talk with when heart, flesh, patience, and hope were almost exhausted. Oh! what a treasure—what a friend in need that would be. To read the cheering assurance that Jesus knows all, feels sympathy and compassion for the least, the most unworthy, who come to Him for salvation, and cast their souls, their sins, and their cares upon Him, and that He will sustain them and do them good, not only by this teaching, but also by the very trials they may be passing through! How many an otherwise heavy hour would be charmed away by the little books and letters leading to Jesus, by the Bible, by sacred song and service; and what hosts of dark and dangerous thoughts, sometimes almost of despair, would thus be prevented; and these crushed ones would rise to the consciousness of being ministering servants of the enthroned Immanuel as really as the angels.

Then their character, their influence, and their future, yea, their eternity, how different, only through calling them to this service. The Sunday School needs their agency, and they and the children need the help. May thousands be sought out, supplied with books, and set to work!

The place of meeting, if there is no Class-room available, nor accommodation in the chapel, may be at the house of the teacher or any other private person, or at any suitable spot; but they should, if possible, be saved from the gaze of others. A corner, with a window, may be inclosed by a movable curtain in most sanctuaries, at a trifling expense.

Occasionally a meeting for Servants only may be held,

when a portion of the Infant Class could be present and be examined, and taught one or more Answers. This would help to set them to work in a right manner.

As a first introduction to a Servant, the following letter may be very useful, and can hardly be hurtful to any one; a copy of the First Catechism and Divine Songs being placed in the same envelope, and the name, if unknown before, may be written on it when given, viz. :—

“DEAR YOUNG FRIEND,—

“It has pleased God to move the hearts of some Christian ladies to give special attention to our Domestic Servants, believing that they can do something for Jesus; and probably you also would like to do a little for Him who has done so much for you. It consists either in teaching children the contents of the inclosed little books; or, if there are no children in the family, in inviting other Servants whom you may know to serve the Saviour in this way.

“You will find in the little Catechism, at pages 1-4, there are 24 Answers to Questions which, when learned by heart, show the way to heaven as it is revealed in the Bible.

“At page 14 are two Graces before and after meals, for every-day use.

“At page 13 are two Prayers for Morning and Evening, and Hymns 25 and 26 with them.

“At page 14 are two Additions, as the child may be able to learn them.

“At page 16 are two Additions for the Sabbath, and Hymns 27 and 28 with them.

“At pages 5-9 are 36 Old Testament Answers to Names and Characters, showing the favour or the frown of God.

“At pages 9-12 are 34 New Testament Answers of the same kind.

“On the 2nd page of the cover is the Lord's Prayer, and on the 3rd page are the Ten Commandments.

“The hymns are all for children—showing the children's God, children's mercies, children's duties, children's sins, children's religion, or children's doom. These should be well taught, and also the Names of the Books of the Bible.

“A class from 3 to 4.30 has been formed to help and show Servants how to teach them; and you are earnestly invited to come, that you may the more thoroughly and happily do this work for Christ and the little ones.”

CHAPTER XIX.

CONCLUSION.

CONVINCED by long and painful experience that scholars in many of our Sunday Schools, as well as our youth generally, need something more in their early training than they at present have, either in their schools or homes; that home and parental help must be embraced in any system that would remedy the existing evils; that it is not talking nor personal appeal that children so much need as *real teaching, and intellectual enlightenment in the great things of God as revealed in the Scriptures*, and as to *their individual concern in them*, as best taught by the aid of the little books published in this volume; that very few persons are sufficiently acquainted with them; and that none can teach the Bible so effectively without them as with them,—with these convictions I have kept, in these “Helps,” as closely as possible to the subject of practical teaching, assured that if parents and teachers diligently and faithfully deposit in the minds and memories of children the essential truths contained in these Catechisms and the texts of Scripture referred to by them, the Holy Spirit, whose sole prerogative it is to regenerate, will not fail to bless His own word and make it effectual according to the good pleasure of His will.

The necessity for some simple and definite matter and method of religious teaching will also further appear when we remember that in a very short time the Bible as a lesson-book is likely to be banished from our public schools,

leaving only the Sabbath, and domestic and parental training, for the soul and eternity.

I propose in this closing Chapter, at the risk of further repetition, to touch upon a few points showing both the desirableness of the plan developed in the preceding Chapters, and how it can be adapted, by various agencies, to the religious instruction of ADULTS as well as the training of CHILDREN.

I. *Loss of precious time in the Sabbath School*, from various causes, and which in some is very considerable. This demands attention.

1. Of the whole school, arising from *unpunctuality in commencing*; officers and teachers forgetting that every minute thus wasted, with 60 children present, is an hour lost; with 120, two hours; with 180, three hours; and not only lost, but passed injuriously to the scholars, and farther increased by scholars' want of interest in opening and closing services. This might have been devoted to the most interesting and happy purposes possible. Then of the various Classes.

2. *Infant Class* time during opening of school is often sadly wasted. Also (1.) By the Teacher being late; (2.) By want of proper help,—40, 50, or 60 children being left to one Teacher, perhaps very young; (3.) By lessons not suited to the children's wants—some text set up on the letter-box lid, of little present or permanent service to them, and moreover set up in school time; and then, what with children playing, falling off the forms, and coming in late and going out, scarcely twenty minutes are devoted to real work, and the precious season is lost. This Class, if large, should have, at least, two, if not three, Teachers, so that the undivided attention of one or the other can always be given to teaching; and if, under the new system, one were to teach the reading of Hymns and Singing, and the other the Catechism, Prayers,

Graces, &c., much freshness and efficiency would be gained thereby.

3. Time in the *Bible Classes* is often further lost from (1.) Late attendance of Teachers; (2.) Waiting for Class-books or loan Bibles; (3.) Scholars saying hymns and portions one at a time, all the others doing nothing; (4.) Reading in the same manner, only one engaged; (5.) Inattention of scholars while Teachers talk, and think they are teaching; (6.) Teachers reading books and telling tales to the children; (7.) Favouritism, one or two scholars having all the Teacher's time, smiles, and gifts, to the misery and envy of the rest; and in many other ways that, doubtless, could be named. The same with the youths in the *Upper Bible Classes*, who need to have opening exercises of their own.

4. *Superintendents*, sometimes, from a low estimate of their duties, fritter away their time on trifles, and so waste the time of the whole school. I have seen a Superintendent (an earnest, plodding, devoted man of God, with an experienced body of teachers, working well and happily together) doing little things in the school that the youngest scholar in the Bible Classes could have done, and half an hour of the whole school, with 100 children present, allowed to pass unimproved, through his supposing that he must do everything. Far better to initiate some youths in the Senior Class in miscellaneous and routine duties, so that the minds of officers may be free for more important work.

II. *Difficulties connected with the change of system.*—These are sure to attend the introduction of *any new system* of teaching, and they may present themselves with this, where least anticipated. Old-established habits and preferences may be expected to bias the minds of Teachers, especially of those who have not had the advantage of this Catechism-training,

and therefore cannot know its worth ; but surely no difficulties can so much grieve and discourage devoted Teachers as the unsatisfactory state of many of our schools, as well as of thousands who once were scholars. (See Chap. II., p. 15). But, allowing that some difficulty may attend the introduction of this plan,—surely settled system, more defined, suitable, and traceable matter, and more certain teaching, affording reasonable hope of better results, will fully justify the trial, and make amends for all.

For the benefit of all, but especially of those Teachers and Parents who have not been favoured to know the little books, they are printed *verbatim* in the various departments, with Outlines of Lessons and Suggestions for teaching them within a given time.

III. *Ragged Schools*, perhaps more than any other, may be helped by the teaching here suggested ; nothing better for their scholars to know, written in so few words, and to be had at so low a price. The Divine Songs, containing every subject necessary for children, with the First Catechism, which is a complete body of Divinity, are together sufficient to show any sinner the way of salvation from the wrath to come by our Lord Jesus Christ. Besides, what is more distressing than for a Teacher to sit for one hour in his Class without teaching anything, or even gaining the attention of scholars. And yet this is, alas ! too often the case.

The matter and method here given will render this quite unnecessary. Every scholar with a book, Teachers helping them to find the Hymn or Scripture portion, carefully waiting till all are quite ready, then leader reading one line, all repeating that after the leader has stopped ; the same or another Teacher reading the second line—all repeating that ; third and fourth the same ; and then all read together the

whole verse ; and so on with each verse through the whole hymn, when all may rise, re-read the first verse and sing it, and the same to the end. There will be no disorder.

The same with Scripture: the first line over slowly, sentence by sentence, all repeating each ; then the whole verse before going to the next ; and so on, through the entire portion, marking all the stops with care. All can thus be read by each scholar, even by bad readers, without shaming them ; and in a small space of time committed to memory, and by repetition, in whole or in part, at the next time of meeting be revived and retained. And so the Hymns and Tunes by singing, and the Catechism by repetition of Questions and Answers, will become constant teachers of the scholars all the week wherever they may be, enlightening the mind and influencing the whole current of thought, restraining both the will and the desires by a true fear of God, until the Holy Spirit shall make it effectual to salvation, perhaps by the ministry of the Word, or possibly in some time of sorrow, suffering, or punishment, when, like Manasseh, they shall cry for pardon to Him of whom they have learned, and who alone is able to forgive and save, even Jesus.

These scholars, who know how to trade so largely on so small a capital, should be entreated to tell what they know, and thoroughly teach it to others ; and, rough as they are, they would be glad to do it, and so make it sure to themselves. Ragged Schools specially need this.

IV. *Teachers of Private Schools* will also find the " Helps " a saving of time to them. The lessons being sketched out, by taking the one Hymn for the week, and one Answer each day for the four days—in a few minutes each day the Infant Class lessons may all be kept in memory, and will be the best

foundation of both principle and conduct. And in the Bible Class lessons, the one lesson per week will call up all before learned, with constant and precious reference to the pure Word of God. (See Daily Arrangement for Parents, p. 217.)

V. *City and Town Missionary labour* may no less be assisted by introducing the little books into the homes of the people, and the repetition reading suggested into their meetings for prayer and worship. Only let every attendant have a Hymn-book, bring a Bible, and read everything that is read, Hymns and Scriptures, line by line, and sentence by sentence, after the leader has stopped; all would be engaged, interested, and taught by the Divine Word itself, with very much less of the human. And we might reasonably hope that the Holy Spirit would seal home to the conscience and heart His own truth by a saving knowledge and thankful reception of Jesus Christ and his great salvation.


Nor would this be difficult if, as before suggested, the people were first reminded that some could not read without help, and that such as could read well would very much assist them; all would be willing and happy to do it. Thus, the good readers would be very much benefited, and taught how to help their children at home; and by careful repetition the very words of the First Catechism might be learned even by them, and very few can say things equally good in as few words, or so suited to the capacities of all.

A paragraph, a parable, a miracle, or short portion read and re-read, with a word or two of explanation (but not until after the passage had been well read, so as to be remembered and so made easy); then if persons with their own books turned down the corner, to read it at home to their husbands or children, a great end would be gained, and much good would follow. This is explained at page 89 as part of

Bible Class scholars' agency, but might be appropriately urged by missionaries upon their people; and nothing would more tend to help both the agent and the working classes than this humble instrumentality. I do not know who, beside the scholar or missionary, can ever reach many of them. No harm can possibly result from trying the experiment, and I quite think the meetings would soon be much better attended were the people encouraged to take their part in them in this way.

VI. *Home Missionary Agents and Evangelists*, well supplied with the Divine Songs and Catechisms, leaving copies in the homes, singing the Hymns in their meetings (each person having a copy), and especially if they adopt the reading before suggested, will meet with a degree of interest and success in their work which they do not at present witness.

Trusting that the simple arrangements sketched out in this volume may be blessed to many schools; that they may help to implant right principles in our youth; that they may relieve and encourage devoted teachers of the young, and assist all for whom they are intended; that ministerial, pulpit, school, and parental influence for good among the young may be greatly increased and very widely extended; that our Divine Lord may render the effort subservient to the advancement of His kingdom in human hearts, to the glory of His holy name—I commend this book, with all its imperfections, to the TEACHERS and PARENTS of the present generation.



APPENDIX.

NO. I.

PAPER ENTITLED "CHARITY BIBLES."*

AFTER long practical experience in Sunday School work, many visits to schools of various denominations in both town and country, and much prayerful consideration on the subject, I am decidedly of opinion that the practice of lending Bibles in Sunday Schools, *as a rule*, ought at once entirely to cease: instead of a help, it is a serious hindrance to the one great end in view, and has become almost a sin.

When Bibles were beyond the reach of the poor to buy, it was kind to provide and lend them. Even then, children ought to have *taken them home*, with encouragement to use them during the week; but now every child able to read can easily procure one, and should be helped by schools to do so.

Few Christians have considered either the ease with which all may be supplied, the evils that lending perpetuates, or the immense advantage that must result from children possessing and using their own. Notice how easily the whole thing may be changed.

* A Sunday School Paper, showing some of the evils of lending Bibles, the advantages of scholars possessing and using their own, and an easy way of supplying them in Sunday Schools. From the *Sunday School Teacher* (Sunday School Union) for June; and *Wesleyan Sunday School Magazine* for July, 1868.

1. *One sovereign* will pay all the difference in price of 120 sixpenny Bibles, if sold at 4d., 80 ninepenny, or 60 tenpenny, at 6d. And very few schools have sixty children able to read, without a Bible, except ragged schools, which special cases will require special treatment.

2. *One month* of decided effort, each child bringing a penny per week for a sixpenny, or three halfpence per week for either a ninepenny or tenpenny Bible, and the thing is done. Then,—

3. On *one day*, say the fourth or fifth Sunday, the much-to-be-envied donor of the difference in price may enjoy an abundant return for his twenty shillings, or less, by handing the precious Book to the delighted recipients, and at the same time giving a word of congratulation for any sacrifice which they may have made, but which is amply repaid ; for they now can sing, not as before—

“ Holy Bible, book divine,
Precious treasure, thou art ”—the teachers’

there being no tune for that metre, but—

“ Holy Bible, book divine,
Precious treasure, *thou art MINE.* ”

And surely with no less enjoyment will devoted teachers look on their happy faces, and rejoice at the fact that lending, as a rule, is once and for ever at an end.

As an inducement to the children to make this effort, schools should have sample Bibles, with the prices on them, placed where every child can easily see them ; and let a teacher devote a little time to the work of showing them to the children, and they will cheerfully make the sacrifice. In several schools already the habit of lending has been abandoned for some time ; yet, even among them, very few teachers have viewed the practice in all its hurtful bearings, nor have

they sufficiently thought on the matter to turn to its best account the advantage of children possessing their own.

The mere mention of only a few of the evils which lending perpetuates will justify the writer in urging this decision, especially when it is stated that of the hundred schools he has visited, scarcely one has lifted a voice for continuing to lend after hearing only some of the sad consequences resulting.

1. It teaches the bad habit of borrowing.
2. It perpetuates a bad tax on the school funds.
3. It affords opportunity for thoughtless, careless scholars to damage the sacred volume, which they would not do if it were their own, as breaking lids, tearing leaves, pulling off leather, and so defacing as to lose all reverence for the Word of God itself; this is moral harm.

4. It prevents scholars from studying the lesson in the week.

5. It effectually hinders usefulness of the scholars in their own homes.

6. It deprives scholars of an *object* or purpose in school life, which is necessary to keep up their attendance, and to help them to diligence in the study of the Scriptures.

Surely any one of these would justify giving up the practice, though at a considerable cost; but when we can show that advantage, and only advantage, must follow, little will be said in favour of a bad habit, even though of long standing.

The following seem to be some of the benefits that would result:—

1. If no Bible be lent, both teachers and scholars must bring their own; and should they forget at first, let the Superintendent, in kind words, ask them to run back for them. They would soon remember to bring them, especially if made the admission ticket.

2. Always reading in one Bible facilitates the study of it greatly, and scholars will soon come to prefer it, and desire no other.

3. If teachers, &c., by reference, make the lesson interesting, scholars will desire, for themselves, a re-perusal of it on reaching home or during the week.

4. The lesson may be more profitably retraced at home in the same book.

5. If scholars who have Bibles be requested to read the lesson to parents, brothers, or sisters, or ask them to read it, or, indeed, to the aged, the afflicted, or others who cannot read, or would like to hear them, *they may* thus become an agency, and the schools a power, for good, above what we have ever seen, and just what we have a right to desire. Many parents go to no place of worship, never read the Bible, or help their children in any way; by this means *they* also may be benefited by reading the lesson pointed out by their own child.

6. By fostering the hope of becoming teachers in their turn, children may be helped in their Bible studies, and may be encouraged also to use their own little powers to learn the subject by trying to teach it to brothers and sisters. And, finally—

7. As soon as it shall be known that no child can be a scholar without bringing a Bible, the school will rise in the opinion of both parents and scholars.

The following four or five things should be done at once:—

1. Hold a special meeting of teachers for this one business only.

2. Decide then and there, by rule or resolution, to give up lending after, say, one month.

3. Find a friend who will do him or herself the honour of

paying the money, and the happiness of placing in the hands of the children the new books.

4. Get sample Bibles to show to the scholars as soon as possible.

5. Let all teachers encourage scholars to bring the money, and let the matter produce a wholesome excitement in the school, which it certainly should do.

On the first Sabbath in 1856 the writer distributed 312 Bibles in this manner, and it was worth many sovereigns and many sacrifices to see the delighted children run home with their holy treasures. Since that time he has distributed many hundreds more in the same way, and he only desires teachers of every school that lends to share in the like pleasure and advantage.

May the motto of every school in England very soon be "No more Charity Bibles!"

APPENDIX NO. II.

A PAPER ENTITLED "SOME IMPORTANT PRELIMINARIES TO AN EASY STUDY OF THE BIBLE."

THE Bible we believe to be the gift of God the Creator to man, His intelligent creature. A *Revelation* of what could not otherwise be known. A Revelation of Himself as Almighty, Omnipresent, Omniscient, Eternal, Invisible, Uncreated, and Self-existent, Glorious in His own essential Majesty and God-head, Dwelling in light inaccessible by mortals, and surrounded by innumerable hosts of holy, happy, and exalted beings called angels and archangels, cherubim and seraphim, great in power and might, who sing His lofty

praise, and do His wondrous will in heaven and earth ; “ministering spirits, sent forth to minister for them who shall be heirs of salvation.” A *Revelation* further of himself as Creator, Framer, Sustainer, and Governor of this vast material universe, and all its teeming myriads of inhabitants, in the production of which are exhibited all the attributes of Deity, in strictest harmony with reason, and all the perfections of the moral character.

A *Revelation*, also, of the *order* in which God was pleased to call all things into being ; and to this detailed record of creative work we are indebted for the knowledge we have of the *position* we occupy in the vast chain of beings, the *character* by which we are distinguished from all other of His creatures, and also the *paramount business* of our existence, namely, *religion*, all of which are so necessary to be known, and yet so utterly beyond our thought or imagination to find out, unaided by God himself, that we cannot but hail the Bible with adoring gratitude, and, to the extent of our ability, both *learn* and *teach* its glorious truths and sublime mysteries.

A *Revelation* of man's position as a two-fold link in the chain connecting creation on earth with the Creator's works above : mark the distinctive feature—*beasts* on earth have earthly bodies, but no intelligent spirits—*angels* in heaven have intelligent spiritual natures, but no earthly bodies, whereas *man* has both, being of the earth as certain as the mere animal, yet an heir of eternal existence, as certain as the angels ; these two natures, body and soul in one person, so forming the mysterious link by and in which Jehovah united earth and its creatures to heaven and its glories ; thus connecting creation from the chaotic mass with the highest archangel—yea, with the breath of God.

A *Revelation*, also, of man's further *nature* and *character*,

greatly differing from all else of God's creatures, made last, perhaps a masterpiece, at any rate different in his origin from all before him, for when the Almighty brought heaven, earth, and all things into being, "He spake and it was done;" "He commanded, and it stood fast;" He willed and said, Let there be, and there was. But of man we read a council was held—"Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, the fowls of the air, the cattle, the earth, and every creeping thing." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living* soul,"—never to go out of being till God shall cease to breathe. How solemnly important, then, is man, not only as the masterpiece, but as the top-stone, the finishing touch of earth, and the lower-link of heaven—not even made till all was ready for him, as a Prince to rule, "for he hath put all things under his feet," and as a Priest to offer to God, for himself and on behalf of the mute creation, the homage, thanksgiving, sacrifice, and service due to His name.

A Revelation, also, of the one *great business* of man on earth, namely, religion. It was on the sixth day that God said, "Let us make man." On the sixth day God formed him of the dust of the ground; on the sixth day, God stooped and breathed into his nostrils the breath of life; and, as the evening and the morning formed the day—not the morning and evening, as now—it could not have been *early* on the sixth day; nay, it seems possible that man, newly made, only started into conscious existence just as the Sabbath began, so that God's Seventh day was man's *First*. The first day Adam saw was the Sabbath; the first sun he saw rise was a Sabbath sun; his first day's work was *worship*, his first day's labour *rest*. Now, this could not have been for

his body, for he was but a few hours, or possibly a few minutes old. No! It was for his superior nature, his living soul—for communion with God—spiritual exercises. He might not even name the animals until Sabbath was over, religion being then, as it still is, the **first great duty of life**, confirmed by our Lord Jesus in His wonderful sermon on the Mount, "Seek ye *first* the kingdom of God and His righteousness, and all things else shall be added unto you." What argument so conclusive for the sanctity of the Sabbath? Men often reason from Jewish antiquity, from God's commands, from the manna in the wilderness, man's necessity, the Saviour's conduct, &c.; but here we have positive proof that *religion* was man's *first work* in life, and as it was in the beginning, so it is now, and so it shall be to the end of time.

Now, for all this knowledge of God, creation, ourselves, our position, and business here on earth, and what is required of us prior to that great hereafter to which we are all destined and fast hastening, we are wholly indebted to the Bible; a *knowledge* of which is absolutely necessary to its utility. So that to show its inestimable worth, to remove obstacles, and to suggest helps to an easy study of it, especially among the youth of our Sunday-schools, is at once a duty and a delight, and will be hailed and appreciated by all right-hearted teachers as such, and this is the object of my paper.

First, then, to *possess* the Bible is one essential preliminary to an easy study of it. It cannot be easy to study it without a copy of it, but there are schools even now which provide and lend Bibles. This, dear friends, is kindness on your part, but is seldom appreciated by scholars, as may be seen by the shameful treatment school Bibles receive at their hands. The **Sacred Lumber** in many school cupboards would make a Christian's heart to bleed—the system of lending certainly belongs to the dark ages; and I hope will soon be totally

abandoned as an evil. Help them, then, by all means to get one, that they may with truthfulness sing

*"Holy Bible, book divine,
Precious treasure, thou art MINE."*

As a second preliminary to an easy study of the Bible, let every scholar learn the Names of all the Books. This will so materially help the study of the Bible, that it should be one of the first lessons taught in our schools. I have seen classes where not more than two or three of the whole number ever looked for a reference; and why? Because they did not know where to find the books, and long before *such* found the book, others could give chapter and verse, while these became confused and disheartened, soon disliked the Bible, and, indeed, learned to avoid the class and school altogether: only or chiefly through not knowing how to use the Bible. Do all the teachers know them? Possibly not. Depend upon it that the knowledge of *that* Table of Names is as necessary to an easy study as A B C to reading, 1 2 3 to arithmetic, or Do, Ra, Me, to Sol-fa music. Let me beg, then, that every school will make it a lesson for even the little children, long before they have a Bible; for, knowing these names, they will desire the book, and on getting it will be better qualified to use it, and using it will soon beget a facility and a liking for it. And let every Teacher monthly say over the entire list to the class, and all the children repeat the names three times. This will keep them in the memory of those who know them, and help and encourage those who do not, and will greatly contribute to an easy study of the Bible.

A third preliminary is to know something of the *great divisions of the book*, and its general arrangements. It requires no small courage in a good reader to sit down to read, much more to study, a volume of 1,000 to 1,200 pages, especially when there is much that is difficult and

mysterious, and, moreover, abounding with hard words. Now such is the Bible to a child or youthful reader as bound and placed in his hands as a volume. But if it can be shown to be not a volume like other books, but a library of volumes on a variety of subjects of the highest importance, each distinct in itself, though together forming one complete whole, then the task becomes less formidable and forbidding; nay, the separate books become quite alluring, deeply instructive, and at length a delightful pursuit; so that little children have been known to spend hour after hour searching the Scriptures and committing them to memory from pure choice; and all will admit that this is a most desirable result. The *first* division of the Bible every one knows, namely, the Old and New Testament. The *second* I would notice is the *three great dispensations of Religion* which God has given to man, each of about 2,000 years' duration, and answering to the three persons in the Godhead. First, *Patriarchal* or *fatherly*, answering to God the Father, comprised in Genesis. Second, *Ceremonial* or *Sacrificial*, answering to Christ the Son, the sacrifice, extending from Exodus to Malachi. Third, *Spiritual* answering to the Holy Spirit, from Matthew to Revelation, and down, we believe, to the end of time, when all that ever lived under all these dispensations shall be raised from the dead, and shall be judged according to their lives. This we gather from the interesting fact that under each of these dispensations, *one* human body has gone to glory—Enoch under the first, Elijah under the second, and Jesus under the third; a pledge and earnest of the resurrection of all the rest. The *third division* of the Bible I would notice is its *arrangement*, and this to me seems most important to be understood by all students. Little children do not all know why Zechariah stands next to Malachi, while Nehemiah, who 'lived nearly 100 years after him, and fulfilled his prophecy,

is placed before Job. They should be told that God, who inspired holy men to write the Scriptures, also directed the compilers how to arrange them in one volume. Thus, they were led to place history first ; doctrine, precept, &c., second ; and prophecy (then future) third or last, because most difficult. This arrangement will account for many seeming irregularities, and a knowledge of this will prove a considerable help to the Bible student. A line should be drawn in the list of names between Esther and Job, Solomon's Song and Isaiah, of the Old Testament ; between Acts and Romans, Jude and Revelation, in the New. Only of these divisions make of the book a *library* of six volumes, greatly facilitating the study of the Bible.

There is yet a *fourth* division of the Bible I would mention as an important preliminary, which consists in knowing the *character* and *design* of the several books ; because, according to the distinct object of the book, the various texts in them should be understood. John Brown, of Haddington, in his introduction to his self-interpreting Bible, says :—" The *scope* of the *historical books* of the Old Testament, from Genesis to Esther, is to represent the fate of God's Hebrew people. Of the Psalms, to express the saints' exercises, and to acknowledge God as blessed in Himself, and the Author of all blessedness to man. Of the Proverbs, to teach men wisdom and discretion. Of the Ecclesiastes, to point out the insufficiency of all created things to render men happy. Of the Song of Solomon, to exhibit the kind and familiar fellowship between Christ and his people, and, therefore, in agreement with these ought all the various texts to be understood. The scope of the *prophetic* in both Testaments is to warn the Church of her dangers on account of sins, and to encourage her hopes of preservation under, and deliverance from, the greatest tribulations. Of the *gospels*, Matthew,

Mark, Luke, and John, to exhibit the Lord Jesus Christ as the Son of God and the promised Messiah, that we might know Him and believe in Him, to the saving of our souls. The general scope of the *epistles* is to point out our need of a Saviour, and the blessings we receive through Him, and to direct us how to improve them aright in our personal practice, relative duties, and ecclesiastical fellowships. More particularly the *scope or design* of the Epistles to the Romans and Galatians is to establish the doctrine of justification by the imputed righteousness of Christ, and to teach us how to improve it. *Those* to the *Corinthians*, to redress contentions and disorders among church members. *Those* to Timothy and Titus, to direct church officers. *That* to the *Hebrews*, to manifest Christ's headship over the Church, and His fulfilment and wise abolition of all the typical ceremonies. Of *James*, to show the vanity of pretending faith, without exercising good works. Of *Peter* and *Jude*, to warn their Jewish brethren of the approaching ruin of their nation, and of their duty with respect to it. Of *John*, to comfort them in their distress, and enable them to examine themselves *fully*. The particular texts ought, therefore, to be understood in reference to the manifest scope of each epistle, and the particular passage of it. The *Acts* serve to show the power and efficiency of the Holy Ghost to convert sinners—call and qualify church officers—establish churches—and sustain ministers and even martyrs; aye, and expose hypocrisy. These are some of the preliminaries to an easy study of the Bible, a knowledge of which would prove, beyond doubt, very useful to both teacher and scholar."

There are yet other preliminaries valuable when attained; not, however, all of them constituting the direct work of the Sabbath school. Such as the *chronology* or space of time comprised in each book. Thus—

Genesis, 50 chapters, 2,368 years; Exodus, 40 chapters, 145 years; Leviticus, 27 chapters, 1 month; Numbers, 36 chapters, 38 years; Deuteronomy, 34 chapters, 1 month; Joshua, 24 chapters, 17 years; Judges, 21 chapters, 299 years; Ruth, 4 chapters, part of Judges; 1st Samuel, 31 chapters, 80 years; 2nd Samuel, 24 chapters, 40 years; 1st Kings, 22 chapters, 126 years; 2nd Kings, 25 chapters, 344 years; and so on. All of which, by repetition, might be as firmly fixed in the memory, with the names of the books, as the names themselves; to which, with great propriety, in advanced classes, might be added the *meaning* of the names also. These could not fail to prove helpful to many, if not to all. Next notice, the *geography* of those parts of the earth where the Scriptures were written, which, with the climates and chief productions of the countries, should be known, and could not fail to give increased interest in reading, and much more in studying the Bible. Also the *manners and customs* of the various people mentioned in the Bible, but most *especially of the Jews*, and a knowledge of their religion, and of the idolatries by which they were surrounded in their dispersions and captivities.

Of the proofs of the Divine inspiration of the Scriptures, as generally argued from *the matter or contents* which God only could supply. Creation was before man, therefore God revealed it. *The manner or style*—plain, simple, yet authoritative and majestic. *Miracles* which only God could perform, so numerous, so awfully grand, so well attested by hundreds of thousands of persons; and that of the manna daily, except Sabbath, for forty years, which exception was no less a *miracle*. *The character of the writers*—Godly men, from every rank in society, some unlearned, yet divinely wise, earnest, devout, and faithful, giving up all for principle, and many sealing their testimony with their blood. “They were

stoned, they were sawn asunder, destitute, afflicted, tormented." Further, *the harmony* of all the writers in different ages, countries, languages, without knowing each other, yet all perfectly agreeing; only God could have overruled all to secure this. The marvellous *preservation* of the Bible from destruction amid the wreck of ages, the overthrow of dynasties, the scourge of devastating and cruel wars, and humiliating and despoiling captivities—indeed, national calamities the most appalling; the enmity, bigotry, idolatry, and superstition of man, the hate of the devil, and the destruction of all other books, truly the Bible seems to have come through the ashes of our ancestors direct from the hand of our loving Father and gracious God. The exact and wonderful *fulfilment of prophecy*—prophecy often delivered by obscure individuals hundreds of years before, yet brought about at the precise time, contrary to all appearances, seemingly by accident or the caprice of men. Thus, Zedekiah should not see Babylon, but he actually was carried there a captive. Was God wrong? No. The conquering monarch first slew his children before his eyes, then put or pricked them out and carried him there stone blind. The *profitableness* of the study of the Bible for both worlds. See the 1st, 19th, and 119th Psalm. The happiness it affords to all who learn its contents, believe its truths, obey its precepts, and enjoy and anticipate its promises,—whether an individual, a family, neighbourhood, a school, a church, a country, or the world. The Bible is an unparalleled possession. It knows no equal, and admits of no rival. It is sufficient for doctrine, for reproof, correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished—nothing wanting, nothing superfluous, infallible and complete. It condemns alike additions and detractions; it is the whole and only Word of God—"for

holy men of old spake as they were moved by the Holy Ghost." "All Scripture having been given by inspiration of God." And though heaven and earth shall pass away, "the Word of the Lord endureth for ever." It claims to be the *treasury* of the Gospel minister—"Preach the Word." The *subject-book* of the teacher. The *lesson-book* of the scholar. The *primer* of babes and little children. The *task-book* of the young man, strong in intellect and mental vigour. The *pole star, rock, and refuge* of the grey-haired tottering saint, when heart and flesh seem failing him—"Fear thou not, for I am with thee; I will never leave thee, nor forsake thee."

It is also the invulnerable weapon wherewith by faith to combat the world, the flesh, the devil, and all besetting sins; the unfailing antidote to doubt, fear, unbelief, and lukewarmness; and an invigorating cordial to all the graces of the Holy Spirit, and all the virtues of the Christian character. Such, then, is the Bible, and much more. It has stood the test of ages upon ages—has borne the brunt of all classes of enemies, both sins and sinners, and has proved itself superior to all; triumphantly victorious, for it has come down to us unsullied and uninjured. Indeed, it appears more vigorous and youthful than ever—daily breaking down barriers, claiming new territory, effecting new conquests over minds, hearts, and lives, and shall still continue to increase its conquering sway over the human race, till the knowledge of the Lord shall cover the earth; and until the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ; until every false system shall have succumbed and crumbled into ruin, before this mighty two-edged sword from the mouth of God himself. Yes, beloved—

"This is the judge that ends the strife,
Where wit and reason fail,
Our guide to everlasting life,
Thro' all this gloomy vale.

"A glory gilds the sacred page,
Majestic like the sun ;
It gives a light to every age,
It gives but borrows none."

Creation indeed was glorious, but Revelation is more glorious, for David says, "Thou hast magnified Thy word above all Thy name." God has written his name on his works, but he has written his *will* and his *love* in his Word.

APPENDIX NO. III.

PAPER READ BY MR. JOHN GREEN AT THE WARWICK SUNDAY SCHOOL UNION CONFERENCE, HELD IN WARWICK, 1867, ON "THE USE OF CATECHISMS IN SUNDAY SCHOOLS."

CATECHISMS in Sunday Schools are not now as unpopular as they have been for many years past ; on the contrary, they are felt to be essentially necessary to the great end the Sunday School has in view, and are therefore much desired by both ministers and teachers, and, if their worth were known, would be no less desired by parents for use in the domestic circle.

In the autumn of 1865, the Rev. W. M. Statham read a paper before Ministers and Delegates of the Congregational Union at Bristol, on "Catechetical Teaching," commencing with the question, "What are we doing with our children?" His outline is as follows:—"Is not a Catechism the fittest mode of teaching children the doctrines of Revelation? Have not the Catechisms once in use among us fallen into almost universal desuetude? Have not our Sunday Schools suffered, both as regards teachers and children, by their disuse? Does not our conduct in the matter contrast forcibly with other branches of Christ's Church where a Catechism is commonly and successfully in use? Is not a Catechism an

instrumentality which a minister might well wield himself in his pastoral office? Has it not been aforetime used by our forefathers in the ministry, with both pleasure and success?" The response to that paper was most cordial, and a strong desire was felt by many to discuss and turn it to some practical account; but being prevented it was published *verbatim* in the Congregational Year Book for 1866. Surely this proves that ministers are astir on the subject! And I am anxious that this paper may move teachers, schools, and even Unions, to ponder the question,—OUGHT CATECHISMS TO BE USED IN OUR SUNDAY SCHOOLS?

The following inquiries will fully open the question:—What is the *design* of the Sunday School? Are Catechisms suited to *aid* that design? Are children in all classes of the Schools *capable of learning them*? Are Catechisms *needed* in the Schools *at this time*? What *advantages* may we hope to derive from them? How may they best be *introduced* and *learned*?

I.—WHAT IS THE DESIGN OF THE SUNDAY SCHOOL?

Godly men and women, as Sunday School Teachers—knowing that children are born under the guilt of Adam's first sin—with the want of original righteousness, their whole nature corrupted, and actual transgression daily proceeding therefrom; having no communion with God nor even knowledge of Him—and being under His wrath and curse, and so liable to all the miseries of this life, to death itself and the pains of hell for ever—do earnestly desire and labour, that, through *knowledge and belief* of their ruin by sin, and the redemption purchased by Christ as revealed in Holy Scripture applied to the heart by the Holy Spirit, enabling them to embrace Jesus Christ as freely offered to them in the gospel, they may thus become partakers of the

Divine nature, and obtain the salvation that is in Christ Jesus with eternal glory. Thus, their present desire is to teach them what are their moral and religious duties, both to God and man, that seeing their failings and being convinced of their sin, they may feel their danger and need of a Saviour, which is an object worthy of the sacrifice of Sabbath time, Sabbath privileges, and Sabbath rest, for which we all ought to live, for which Jesus came to die, and now intercedes above, and in the accomplishment of which He sees of the travail of His soul, and is satisfied. May every teacher always thus aim to glorify Jesus in the salvation of immortal souls !

II.—ARE CATECHISMS SUITED TO THE ACCOMPLISHMENT OF THAT END ?

Matthew Henry says : " Our Catechisms are forms of sound words, the main principles of Christianity, the *essentials* of religion, the *foundations* on which Christianity is built, the *truths of God* brought down to the capacity of those who are but of weak understanding, which we are *well to remember, rightly to understand, firmly to believe, and go on to perfection.*" Dr. Watts says, " The Bible being too large for children to comprehend, Catechisms are the *seeds of religion* for the understanding of children, *outlines of divine truth, bodies of divinity*, drawn up to help and guide youthful minds ; the best summaries of religion for children, in short sentences, more easily understood, and better remembered. Every part drawn out by question, and being more like conversation and dialogue, curiosity is awakened, and the child finds pleasure in learning to grow in knowledge, and being able to answer the Question." A good Catechism, thoroughly remembered by either youth or adult, is a blessed possession.

They need but to be known to prove them worthy of our fullest confidence, and a place in our memories and affections. Indeed, no greater *blessing* could be conferred on our Sunday Schools than by every teacher and scholar learning one by heart thoroughly before next Conference.

Objections, though futile in themselves, have been listened to until Catechisms have been much neglected, to the infinite damage of schools, teachers, churches, and the community generally, notwithstanding their exact suitability to the end in view.

III.—ARE CHILDREN IN ALL CLASSES CAPABLE OF LEARNING THEM?

Moses in old time wrote in Deuteronomy concerning the great things of God's law, contained in Genesis, Exodus, Leviticus, Numbers: "And thou shalt teach **THEM** *diligently*"—not to thy young people, sons and daughters only, but "to thy *children*." *David* says, "Out of the MOUTHS of *babes* and sucklings thou hast perfected praise." *Solomon* says, "Train up a *child*" (not a youth—often too late then) "in the way he should go, and when he is old he will not depart from it." *Paul* writes, "Fathers, provoke not your *children* to wrath, but bring them up in the nurture and admonition of the Lord." *Dr. Watts* says, "Children early show their *ability* to learn the *things of God and religion*." They **ARE** *capable* then, *on account* of the natural abilities they possess, to *learn*, to *think*, to *remember*, to *reason* even, by the aid of Catechisms, upon these things. *Also on account* of the adaptation of Catechisms to all ages, *from three years old* up to maturity. And especially *capable on account of the manner* in which the great truths of divine revelation are presented to the mind *in Catechisms*, both as it respects *simplicity* and *completeness*; every **PROPER** *Catechism* being in

itself a complete body of divinity, just as the child has *all the parts* of the future man. Nor should a little difficulty, or even their not understanding it, prevent their being taught religious truth, whether historical, doctrinal, or preceptive, which is absolute and eternal, and in order to salvation must be *believed*; therefore the earlier it is *known* the better. Catechisms contain it in summary, children can learn them, and we ought to teach them.

IV.—ARE CATECHISMS NEEDED IN OUR SCHOOLS AT THIS TIME?

To this question I must invite the serious thought of devoted teachers, and ask, especially those who do not teach Catechisms, *Is your school in a satisfactory state?* Does your teaching tell upon the *youthful mind* to your *reasonable satisfaction*? Is not something wanted to give true, *definite, permanent character to your teaching*? NEEDED in the form of *moral power* in the *minds and hearts* of both *younger and elder scholars*? and may not the teachers, have discovered something of a similar deficiency in themselves also? Is there not a want of *godly seriousness, of manifest reality and earnestness* in the spirit and deportment of many? Are not teachers themselves *painfully conscious* of this? Do you not (however reluctantly) at times fear, yea, *feel* assured, that something is wanted? I fear this is too generally the case. WHAT mean these Conferences if it be not so? WHAT mean the subjects constantly brought before them if it be not so? WHY those constant losses of precious youth from our schools, just as our hearts are beginning to lavish hope and love upon them, as trophies to the Saviour, fruits of our poor unworthy labours, the very joy and crown of our sacrifice and service? WHY the anxious inquiries, *How can we retain our Senior Scholars in the Schools?* WHY have we not more

success in our class teaching? WHY have we not more *conversions* to God as a direct result? WHAT must we do for more teachers in our Schools? WHERE must we look for a few superior teachers for our youths from 14 to 18? Why are they such an anxiety to us, who should be our comfort? WHY have we not more *missionary zeal* in both *contribution of money* and *solemn devotement* of heart and life to the service of the Lord, as minister, missionary, or evangelist, *from love to Christ and souls*? Is it not time to inquire? May we not at least suspect *something* does not work well, or *something* is wanted? surely either the *seed sown is not good*, or the *way of sowing it is defective*; OR, *it is not sown at all*, which is quite possible! Either the *things taught* or the *way of teaching must be defective*, as they do not seem to be followed with *right results*. WHAT is it? what is it? My friends, never did I feel in my life, as at this time, the FEARFUL LOSS to the Church at large, to the *mind and heart of man*, to the Sabbath Schools, and, above all, to *immortal souls* around us, from want of SOMETHING—may it not be Catechisms? Had I but my life over again to learn them more perfectly! and *encourage Church members, parents generally*, but *especially Sunday Schools*, to adopt them AT ONCE, for the sake of dear children *now*, and when they in their turn may have to *teach others*, or to struggle with a world of sin and sinners!

I venture to say, that as Catechisms are the *short, simple*, and *connected views* of the truth of God and of *Christian doctrine*; the *main principles* of Christ, and seeds of religion, for the understandings and hearts of children; *then they are needed, needed at all times*, in all homes and minds, but especially needed *now*, in our *Sunday Schools*. First of all, from having been *so long and cruelly discontinued*, that many *thousands* of the present generation have been *deprived of*

their benefit, and are now suffering the sad consequences in the Church, or in the world, either as miserable wanderers from God, or almost as miserable labourers in our schools, not having their minds stored with the glorious truths which Catechisms so effectually implant:—The more needed, because PARENTS of this day, not having learnt Catechisms, are the less able to teach divine things to their own dear children, even though they had the WILL to do it; and on account of the neglect by many Parents of this great duty altogether; having, alas! no Godly principle, no Bible, and living as though they and their children had no immortal souls.

NEEDED on account of the rapid and increasing spread of the worst of errors through the untiring zeal of the advocates of *the Papacy*, both in and out of the Established Church, who blaze abroad their unscriptural dogmas in Catechisms containing the worst of Popery; and because many of our own teachers, not having learned the Catechism themselves betimes, meet their scholars with scarcely one clear, definite idea. Would not *one question* of Catechism, well answered by all, with *proofs referred to, and read, principles contained in both answers and proofs revived, impressions* of these eternal truths *deepened*, and the whole *lovingly applied* to their young hearts, would not this have done some good? yea, much more to both class and teacher; thus insuring to scholars a portion of Catechism, and at the same time fitting the teacher to teach better another day.

“Catechisms, which are *seeds of religion* for the understandings of children,” are needed to make an early and good foundation of principle and character; so planting religion in the mind first, before Satan has erected his *seat*, yea, his *throne* there. It is very difficult to lay a *good foundation* for a building *after the rafters are on*; nor is it less difficult to found Christian principle in a mind full of

ignorance, folly, and sin. How much better to lay it early, and *prevent* those evils altogether?

Again *Catechisms* are needed, that the busy, curious, enquiring minds of dear little children may be able intelligently to *read, study, and reason* about divine things. For with a *complete system* of theology, *well committed to memory*, as *Catechism with proofs*, and *their Bibles* at hand, they may search the Scriptures daily, not merely in the brief moments of school teaching, but during the week at their leisure, and thus be allured from pursuits and associates of folly, sin, and danger; even without the eye and aid of a teacher, they may build up their little selves on *their most holy faith*, truth by truth, from the *first, pure, infallible* source, the Word of God.

A shrewd financier once said, "If I had a pound not earning a penny, I would throw it into the river." We don't think he would, but even *he* must have the pound before he could make it earn the penny; so *Catechisms* are the mind's *capital for trading*, especially for children, and really are both the money, the material, and method of using it; and whether it be the *child*, the *parent*, the *teacher*, or even the *minister*, nothing is so certain to secure attention to the *whole counsel of God* as the *Catechism*.

A few days ago a minister confessed to me that he had thought too little about them; yet, *but* for the *Catechism* he learned in his youth, he should have broken down soon after he entered his pastoral life. *Catechism* was *his* friend in need.

NEEDED, that God by His truth in the memory through the understanding and conscience, may exert a power and influence with children in our schools. Who has not mourned at the disorder of classes, and sometimes of whole schools? Only a short time since, in examining a school on the first eight questions of the young child's *Catechism*, I was struck

with the difference of their spirit—it was not even like the same. Just to show them what they had done, I put to them a question which they had not learned; of course not a voice; but when I asked the first question, the answer was *simultaneous and intelligent*, showing at once the power of Catechism knowledge in that short time, to the joy of all hearts.

NEEDED, that we may retain our scholars as they grow up, and prevent their *leaving* the school. WHY, I ask, is there not a more general desire in our scholars *to become teachers* in their turn? for what is so delightful as to impart to others what you know? If this Conference should only solve this problem satisfactorily, thousands will bless God that it was held. Two reasons occur to me:—one, that the teaching in the schools has been too desultory, general, and unconnected, leaving few *clear, distinct* ideas in the memory on any doctrinal subjects, so that they feel that to attempt would be only to fail; therefore they have no heart to try;—*this is sad*. The other is worse—that *having no distinct* knowledge of the plan of salvation, there has been no moral power exerted *upon them before God*, consequently they are *unconvinced and unconverted*; and notwithstanding Sunday Schools, they are in nature's darkness, *without Christ* and without hope. Whereas a clear knowledge, as taught by Catechisms, that *he himself* was the subject of these terrible effects of sin, and that *to him* was offered this great salvation; this, following him *by day, by night, in sickness, in health, at home, abroad*, he might be induced *to yield himself up* to the *Lord Jesus Christ*, *implore* the Holy Spirit's help and grace, cry to Jesus for salvation from sin and Satan, that he might serve him out of love for ever, saying, "LORD, what wilt Thou have me to do?" Desirous to impart that knowledge that had saved him, would such an one ever *leave* the school? slight the Saviour? be careless about immortal souls? *Impossible!*

With so much to teach, and now a heart to teach it from love and gratitude, he would not be turned out! He would stay in the schools!

NEEDED, that teachers may be kept more earnestly to their work from sound, *Godly principle, later in life, after marriage, on moving elsewhere, yea, under all possible circumstances.* The average ages of teachers used to be thirty-five to fifty. But NOW! taking out those who learned Catechisms, about twenty to twenty-five; indeed, children teach children, and unless we return to Catechisms, what may we not fear? as Catechism is almost an education for Sunday School teachers. Many who teach now would be more happy in a good senior class, learning. All honour to them for *doing what they can*; but how painfully ready are teachers now-a-days to leave their work, chiefly from want of a more powerful sense of obligation to Christ, such as generally results from the diligent use of Catechisms.

NEEDED, that religious impressions may not be so evanescent and transitory, nor children's religion so rare; conversions amongst our youth so few and far between; so small a number comparatively of our scholars found either workers or members in our churches. Truly, I say, something is *needed*. I think it is Catechisms; at any rate, no loss, but certain gain, must result from their discreet and diligent use. Notice what the Rev. W. M. Statham says:—

“Catechisms, once in vogue amongst us, have fallen into almost universal disuse. I do not consider this the glory of our day. We have suffered severely by the loss. Any careful discernor can easily discover evils resulting from the cessation of catechetical instruction. Many of the young grow up among us deplorably ignorant of the groundworks of our faith.

“You cannot sit, as some of us have done, for several years

at a Missionary Board for the examination of young *Candidates*—men who have been trained in our Sunday Schools, *teachers* of others, and *members* of our churches—without being surprised and staggered at their clumsy efforts to describe the nature of justification, or to give any worthy proof of the deity of Christ. Nervous they may indeed often be; the little store of what they do know muddled into a confused heap, from which they cannot pick out the proper answers; but too often concerning theological questions they are as guilty of being noodles as of being nervous.”

I consider this a sad reflection either upon the Sabbath-school institution, or upon the instruction imparted. Surely, if Watts's and the higher Catechisms had been taught and learned, such a state of nervousness or noodleism could hardly have occurred.

Hear the Catechism answer to the question, What is justification?

“Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.”

Mr. Statham adds,—

“The disuse of Catechisms has, I believe, injuriously affected our Sunday Schools. No one has a more weighty sense of the vast amount of Christian knowledge communicated by the schools than I have, but few will doubt that it is often pictorial and practical without being in any sense doctrinal. But surely one great end of the Sunday School is to fix, like a gem in a beautiful setting, Christ in the heart, and all the doctrines connected with his person and his work in the judgment and the conscience. The reflex influence of this to the teachers themselves would be an incalculable benefit.”

Catechisms are needed that the results of our teaching may bear some reasonable proportion to the labour bestowed, which at present they do not. What need we, as a proof, beyond the sad fact of so few young men imbued with a missionary spirit to labour for souls at home or abroad?

Not long ago the Rev. W. F. Callaway read a paper before the County Association of Ministers and Delegates, on "The difficulty of finding men to do God's work."

Why should this be? We hope the use of Catechisms in a few years may lessen, yea remove, that difficulty altogether.

Candidates for church fellowship used to speak their experience, and they had something to say then; but *now* their confession, sometimes, is little more than of their own ignorance, so that members hardly know whether to vote *pro* or *con*.

Teaching without Catechism is much like planting in the flower beds, branches and flowers plucked off, so pretty and soon done. But *no root*—soon wither. Ours is to plough the soil, then to sow the seed, plant the root; another's to give life, blossom, and increase. We have thought to do all, but Catechisms are NEEDED that the doctrines of the Bible may have their proper position in our teaching, and especially that the only efficient power, viz., the Holy Spirit's work, may be fairly prayed for, hoped for, and *expected*.

May we not fear we have set too light a value upon both Bible doctrines and their own divine Author and only saving interpreter? I am seriously afraid the Holy Spirit has been overlooked, forgotten, slighted, grieved, and that he has in part left us to ourselves because we have not given to his work, word, and doctrines, the position in our religious movements they should have. Is any one prepared to say we have done that honour to Him which properly belongs

to Him? He gave the Word, He opens the eyes to see, and makes the truth taught to germinate. He illumines the understanding as a Spirit of Wisdom and Revelation in the knowledge of Jesus as a Saviour, and enables the heart to receive Him. What can we do even with the Word without the Holy Spirit?

Let us resolve for the future, one and all, that we will use the doctrines of Scripture, which are the sword of the Spirit, rather than weapons of our own or of man's forging, to our dismay and confusion. Holy Spirit, deal not with us after our sins, neither reward us according to our iniquities! Gracious Lord Jesus, take not thy Holy Spirit from us! Amen.

V.—WHAT ADVANTAGE MAY WE REASONABLY HOPE TO
DERIVE FROM A DILIGENT USE OF CATECHISMS?

Advantage, *first to Children*, before the world, sin, or Satan, has obtained the mastery over them.

If possession be nine points of the law, then a solid foundation of religious principles, well laid with Catechisms, laid by themselves, having carefully searched out proofs, and handled every stone, what can shake, much less destroy, such a work, or even the superstructure erected thereon? Catechisms, being also something to *learn*, both week day and Sabbath, by which they will be able to help both themselves and others, and will often be seen sitting on the doorsteps committing to memory, or searching out references, and I have no doubt as much is often revealed of the plan of salvation in this way as in the clamour of some classes, or the excitement of the school. The Holy Spirit also works thus.

Advantage, also, to the *Teachers*. What an immense help a good Catechism must be to them in their own private

devotions, daily experience, study of their subject, teaching in the class, or struggling with trial and sin! Teachers would oftener be able to say, "We teach that we do know."

Advantage to *Superintendents*, in helping the teachers in their work, in helping the whole school to commit to memory, by *repeating* the *Questions* and *Answers* to be learned afresh, as well as now and then running over those already learned, so, by constant repetition, keeping it in the memories of all the classes of the schools. What a holy freemasonry and oneness would it constitute! an indescribable power for good to him in his office, or, at the close of School, one question in place of an inefficient address, as "What is adoption?" "Adoption is an act of God's free grace, whereby we are received into the number and have a right to all the privileges of the sons of God." "Are all here thus adopted? Give me one proof." "As many as are led by the Spirit of God, they are the sons of God." "Because ye are sons, God hath sent forth the Spirit of His Son." "If children, then heirs." *If not, whose sons are you?* Solemn conclusion; ask for the Holy Spirit, for, "If ye, being evil," &c.

Advantage to the *Minister*. *In the schools*,—by stated examinations on the Catechism; also, instead of an attempt at an anecdotal address, leaving no lasting impression, he may always do good to all by a few questions, or one single question of Catechism, as has been shown.

Also, *in the homes* of both *members*, *hearers*, and *scholars*, what an introduction in pastoral visitations would Catechisms be! and what a fund of matter would a well-chosen question supply for such a purpose. Every character might be suited from the Catechism. In the *Sanctuary Service*, who would not delight to listen to the *Children's portion* from the pulpit! and what if they were asked one question and allowed to

answer it in the hearing of all the congregation! It would remind some forgetful, selfish, useless professors that *they* were young once, and that there are children now and schools also in the sanctuary, although they seldom hear them; this would be no sin. How happily might the Pastor, if all knew the Catechism, give the *Children's portion* in the prayer and in the sermon, waking them up both body and mind to expect it; they would hear and understand much besides. Service would no longer be a place of confinement—a thing to be run away from, as it too often is now.

Advantage also in *Separate Services*. What a store within their reach and in their memories would Catechisms be! How effectually may they be taught, and all be kept full of interest, taking a Catechism subject, and exercising them in what they do know, and helping them on to every part of the Bible *Doctrines, Precepts, Names, Histories, &c.*!

Advantage also to the *Parents* of scholars, as well as those whose children do not attend the schools. How happily might father or mother who might be at home in the Sabbath evening, help themselves, help the children, and very effectively co-operate with the teacher and school generally, by going over a few questions of Catechism with the proofs in the Bible; a little congregation and evening service!

Advantage especially to *youths* growing up, leaving home, going out into the world. How gladly would they take their well-thumbed Bible and as well-remembered Catechism, and when alone of an evening ask the question, No. 85, conscious of sin, "What doth God require of us that we may escape His wrath and curse due to us for sin?" &c. Catechism supplies the answer to *that* and further information on the all-important subject to the anxious enquirer, and so is an infallible friend and faithful guide both to God at first for salvation, and again and again for guidance and grace ever

after while on earth; thus they may understand their religion, their God, and themselves.

I have thus endeavoured to examine the question entrusted to me by the Committee of the Conference, viz.:—Ought Catechisms to be taught in our Sunday Schools?—and considering *that* the aim and design of the Sunday School teacher is to give a clear knowledge of the way of salvation, as revealed in Holy Scripture; *that* Catechisms contain that very information most complete in themselves, and are exactly suited to all ages and capacities; *that* children are both able and happy to commit them to memory, and, with the help of teachers and parents, to understand them; *that* such fundamental knowledge is especially needed *now*, both from long disuse, wide-spreading error, and very indefinite teaching in many of our Sunday Schools, as well as on other accounts; *that* incalculable advantage is certain to accrue from their diligent, discreet use over and above what may reasonably be expected without them; *that* many of the ills we now mourn over would be effectually removed by the use of proper Catechisms,—I feel bound to answer the question in the affirmative.

LASTLY.—HOW MAY CATECHISMS BEST BE INTRODUCED?

Great discretion will be necessary, or their success will be hindered. Dislike to them is the sad fruit of children having been bored with them, which was altogether unnecessary, and should be studiously avoided. They cannot be introduced too leisurely, should be commenced without in the least interfering with present school routine or lessons, and should be taught by teachers instead of teachers telling scholars to learn them. First, decide by rule or regulation *whether* they shall be adopted, and since so many are extant, *what* Catechisms shall be used in the schools. It may be well to adopt those that have stood the test of ages; denominations will, of

course, use their own. Methodist bodies will use the Wesleyan, which is part Watts's, part the Assembly's, and part original; Baptists will, no doubt, use Watts's, Mr. Spurgeon's, and the Baptist Assembly's; Independents, Watts's and Assembly's. Better can scarcely be needed; and the fewer schools adopt, the better. All may safely begin with the Divine Songs and Watts's First Catechism. Secondly, if adopted, take the First Catechism, with Names, giving but one question each Sabbath, the Superintendent at the close of the school saying the answer over distinctly four times before the question, the whole school repeating; then ask the question four times, the school answering as before, and thus both are learned easily and happily by all. *This* is teaching. Besides, scholars who cannot read, or who read with difficulty, therefore learn nothing all the week, and do not care to learn on Sabbaths, by this means *must* learn; for both question and answer are lodged in their memories, and they can neither shake them out nor run away from them. Aye, and they will do their work in their moral nature in spite of their indifference; so that even these will soon find a pleasure quite new to them in answering with the school. Thus Catechisms may be taught securely without the children feeling them a bore. After the new question for the day, those before learned may be asked, finishing with the new one.

When the First Catechism shall have been learned by the whole school, then recommence with the first question, adding one Old and one New Testament Name weekly; this will take another six months, and will give teachers opportunity well to master this little work, with some historical acquaintance with the characters. On commencing the Second Catechism, all scholars that can say the First by heart may have the Second without Proofs; and let this be taught as the former, often repeating the First, and the Names, to keep them in the

memory : a very few minutes at the close of school will do it for some time, after which the fifth Sabbaths may serve this important purpose. Proofs of the question for the day may be called over and referred to by the schools, but not learned as a lesson until the Catechism shall have been well learned. Also portions of "Preservatives from the Sins and Follies of Youth," and of the Historical Catechism, may be read while learning this; and the Second may be repeated for learning the Proofs as the First was for the Names. When the Second shall have been learned, and some of the Proofs to each question, the higher Catechisms may be supplied, say the Assembly's and those on a par with it, up to the Bible Catechism for all future life.

Having advanced thus far, schools will find it necessary to adopt some permanent method of using them according to age—somewhat as follows, viz.: three to five years, Watts's First; four to seven, adding Names with some knowledge of characters; seven to eight, Watts's Second without Proofs, reading at times Preservatives; eight to twelve, with Proofs, Preservatives and Historical; twelve to fourteen, Assembly's without Proofs; fourteen and upwards, with Proofs and the Bible Catechism; always endeavouring, whether by child, class, or school, to see that one is learned before commencing another.

These suggestions have been thrown out for the help and guidance of teachers, and these Catechisms have been mentioned rather as a scale than to dictate what or how to teach. It is impossible that any one rule can apply to all schools, classes, or minds. If schools will only decide what Catechisms shall be used, teachers will find out what children can learn, and use them.

In conclusion, Catechism, though not the Bible, is the best help possible to Bible knowledge. Instead of displacing

the Bible, it treasures up in order Bible truth, as learned, for use when needed, thus turning learning into permanent knowledge—linking together precious, golden doctrines of Scripture, never to be lost while Catechism is remembered—stepping as it were into the very chamber of memory, and arranging her stores so that any part may be found in a moment. Catechism thus keeps an account of what shall have been learned from the Bible, and is a register of divine truth, precept and doctrine, in the mind; to the child, the foundation, friend and instructor; to the youth, the monitor, protector and guide; and to the sage, the refuge, help and comfort; always leading direct and only to the Bible, and its glorious and divine Author. It is said of Luther, that “he often said over his Catechism to remind himself of all the treasures of faith we possess.” And can we do better than follow in the footsteps of this Prince of Teachers? No! whether we teach Catechisms or not, let every teacher thoroughly learn them for the sake of both his own soul and his service to the Lord Jesus.



BOOKS NECESSARY, AND WHERE TO GET THEM.

1. Watts's Divine and Moral Songs. Paper covers,
3s. per 100.

Watts's Divine and Moral Songs. In cloth, 6s.
per 100.

RELIGIOUS TRACT SOCIETY, 56, Paternoster-row.

2. Watts's First Catechism. Verbatim copy. 5s. 6d.
per 100. (4s.)

3. Watts's Second Catechism. Verbatim copy. 12s.
per 100. (9s.)

4. Third, or Assembly's Catechism. 12s. per 100. (9s.)

HOULSTON & WRIGHT, Paternoster-row.

5. Watts's Preservatives, &c. 7s. 4d. per 100. (5s. 6d.)

SUNDAY SCHOOL UNION, 56, Old Bailey.

6. "Matter and Method." Dr. Watts's Divine Songs, in Large Type, for Reading Lessons, all set to Music, and Mounted on Projecting Rollers, containing on the First Page — First Catechism, Graces, Prayers, &c., Tables for Teaching and Separate Services. Suited alike for the Nursery, the Sabbath and other Schools. Always suitable; always ready. Size—24 inches long, 19 inches wide. Price 5s. 6d.


HAMILTON & ADAMS, Paternoster-row.

Also,

7. "Hints and Helps for Teachers and Parents," containing all the above, except the Large Type.

And,

Reference Bible and Church Hymn Book.



INDEX.

- Anxious inquirers in schools, 9.
 "Assembly's Shorter Catechism," 183.
 Attendance, Late, a sign of inefficiency, 7.
- Bible classes or general school, Hints for, 35; their design, 88; Upper Bible class, 37; Rules for, 92; How to be conducted, 171; Lessons and exercises for a year, 158.
- Bible, Preliminaries to an easy study of the, 240.
- Bible reading lessons, 165.
- Bibles, Evil of lending, 18, 229; Names of books of, with music, 47.
- Books necessary to carry out this system, 271.
- Books to be taught in the infant class, 50.
- Catechisms, Watts's, their great value, 29; Use of, in the Sunday-school, 251; "Assembly's Shorter Catechism," 183.
- Causes of Sunday-school inefficiency: Neglect of parents, 11; Mistaken views of teachers, 12; Want of system, 14; Inattention of scholars, 16; Want of enthusiasm in teachers, 17; Loan of charity Bibles, 18; Unsuitable hymns and tunes, 19.
- Charity Bibles, a sign of inefficiency, 18; Evils of, 229.
- Children, Danger of, from neglect, 1; from ignorance, 1; from irreligion, 2; from popery, 2; from infidelity, 3; How to treat them, 25.
- Concluding remarks, 236.
- Counsel and caution, or suggestions for using the remedy, 31.
- Dangers of children, 1.
- Difficulties and discouragements of teachers, 5.
- Diotrephesian spirits, a cause of inefficiency, 21.
- "Divine Songs for Children," Watts's, 59; Specimen type of, for reading lessons, 80.
- Doctrines and duties of Christian religion, Reading lessons on, 169.
- Domestic servants, Co-operation of, 21; Hints for, 39; their importance and influence, 223.
- Duty of parents, 11.
- Enthusiasts, Need of, 149.
- Evils to which young people are exposed—Ignorance, 1; Irreligion, 2; Popery, 2; Infidelity, 3.

- "First Catechism," Watts's, 50.
Forms of outlines of sermons, etc., 95.
- Graces and prayers, 57.
- Hymn-book, need of denominational, 19.
- Hymns, First lines of, 160; Mischief of unsuitable, 19.
- Inefficiency, Signs of, 5; Probable causes of, 11; Remedy for, 28; Test of, 40.
- Infant classes, Hints for, 35; Their design, 41; How to teach, 42; Books to be taught in, 50; Twenty-four lessons for, 79; First list of lessons for, 83; second list, 84.
- Infidelity, a danger of youth, 3.
- Inquiry as to the proper aim of the Sunday-school, 23.
- Intermediate classes, Hints for, 37; Design of, 171.
- Lessons for infant and elementary classes, 79.
- Ministers, Suggestions to, 33.
- Miracles of Old Testament—reading lessons, 166; of New Testament, 168.
- Missionaries for Jesus, 90.
- Mistaken views of teachers, 12.
- "Moral Songs," Watts's, 74.
- Morning attendance, Small and late, 7.
- Mother's influence, The, 39.
- Names of books of Bible, with music, 47.
- Necessity for the Sunday-school, 1.
- New Testament history, Reading lessons in, 167; on the miracles, 168.
- Nonconformists, Blame attached to, 1.
- Old Testament history, Reading lessons in, 165; on the miracles, 166.
- Parental co-operation, 212.
- Parents' neglect supplied by Sunday-school, 1; Efforts assisted by teachers, 3; Duty of parents, 11; Necessity of their co-operation, 21; Suggestions for, 212.
- Pastors, Alienation of schools from, 10; Suggestions to, 33.
- Popery, its evil influence, 2.
- Prayers and graces, 57; Examples of, 115.
- "Preservatives, Watts's, from the sins and follies of youth," 117; Reading lessons in, 118.
- Reading lessons in "Preservatives," 118; in Old Testament history, 165; Old Testament miracles, 166; New Testament history, 167; New Testament miracles, 168; Doctrines and duties of the Christian Religion, 169.
- Reading, Methods of social, 150.
- Reasons for a suitable system of teaching, 27.
- Remedy for Sunday-school inefficiency, 28.
- Reverence for Divine name, 29.
- Sabbath routine in detail, morning, 133; afternoon, 142; in summary, 162.
- Scholars, Inattention of, 16.
- School books and exercises, 92.
- "Second Catechism," Watts's, 96.
- Senior classes, 38; Directions for, 206.
- Servants, Domestic, importance of their co-operation, 21; Hints for, 39; Their helps and hindrances, 223.

- Signs of inefficiency—complaints, 5; difficulties, 5; discouragements, 6; late morning attendance, 7; scholars leaving school, 7; youthful teachers, 8; few anxious inquirers, 9; alienation of school from pastor and church, 10; remedy for inefficiency, 28.
- Singing at home, 38.
- Study of the Bible, 240.
- Suggestions to ministers, 33; to superintendents, 34; to teachers, 34; infant class, 35; Bible class, 35; intermediate class, 37; week-night class, 38; senior class, 38; parents, 38; domestic servants, 39.
- Sunday-schools, Necessity for, 3; Inefficiency of, 5; Probable causes of, 11; Proper aim of, 23; A Divine provision, 11; Captious spirits in, 21; For scholars, not for teachers, 31; Morning exercises, 133; Afternoon exercises, 142; Use of catechisms in, 251.
- Superintendents, Suggestions to, 34; Guide for Sabbath duties, 162.
- System, Want of, in school routine, 14; Five reasons for a suitable, 27.
- Teachers assisting parents, 3; Discouragements of, 4; Nature of their work, 4; Their youthfulness, 8; Mistaken views of, 12; Want of holy enthusiasm, 17; Suggestions to, 34; Special duties of, 135; List of appointments for, 164.
- Teach, How to, 31.
- Tunes, Evils of unsuitable, 19.
- Test of inefficiency, 40.
- Upper Bible or intermediate class, 171.
- Watts, Dr., value of his writings, 30; "First Catechism," 50; "Divine Songs," with tunes, 59; "Moral Songs," 74; "Second Catechism," 96; "Preservatives," 117.
- Week-night classes, their importance, 38.









